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The e s t experience : a contextual approach to education.

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THE *e s t* EXPERIENCE:

A CONTEXTUAL APPROACH TO EDUCATION

A Dissertation Presented

By

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A CONTEXTUAL APPROACH TO EDUCATION

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ABSTRACT

Erhard Seminars Training, (*e s t*), is an experience which occurs during two weekend training periods. The purpose of the *e s t* training is to transform your ability to experience living so that the situations you have been trying to change or have been putting up with, clear up just in the process of life itself. The purpose of this study is to describe the *e s t* experience as a contextual approach to education. *e s t* is identified in terms of an experience of Being and as the basis for a mode of being-in-the-world. This mode of being is presented as the context in which the contents of life, including education, occur.

The context that is *e s t* contains the awareness of freedom, responsibility and choice, and allows for the experience of satisfaction.

This project offers a study of an *e s t* Children's Training conducted in a fifth grade inner city school in California. The purpose of the study was to substantiate informal reports by the principal, teachers and parents of the children, that the behavior of these children had "improved". The findings in all but one measure of academic achievement were inconclusive. The project also addresses itself to the translation, by teachers, of the *e s t* experience into education. The translation takes the form of descriptions of experience, consistent with the existential nature of the document.

Implications of this study are discussed. They address themselves to the point of view of the paper which is that it is not education which doesn't work, but rather it is the context which contains the information we have about education that prevents it from working.

e s t is presented as an experience which creates a context in which education can occur in a way that produces aliveness and satisfaction.

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The author of these "Ten Oxherding Pictures" is said to be a Zen master of the Sung Dynasty known as Kaku-an Shi-en (Kuo-an Shih-yuan) belonging to the Rinzai school. He is also the author of the poems and introductory words attached to the pictures.

Daisetz Teitaro Suzuki

CHAPTER I.

PURPOSE AND OVERVIEW

Searching for the Ox

The beast has never gone astray, and what is the use of searching for him? The reason why the oxherd is not on intimate terms with him is because the oxherd himself has violated his own inmost nature. The beast is lost, for the oxherd has himself been led out of the way through his deluding senses. His home is receding farther away from him, and byways and crossways are ever confused. Desire for gain and fear of loss burn like fire; ideas of right and wrong shoot up like a phalanx.

Alone in the wilderness, lost in the jungle, the
boy is searching, searching!
The swelling waters, the far-away mountains,
and the unending path;
Exhausted and in despair, he knows not where to go,
He only hears the evening cicadas singing in the
maple-woods.

Introduction

This Chapter presents arguments some have used that education doesn't work and it begins "seeing the traces" that an experience called *e s t* has the potential to transform people's ability to experience, so that the context in which education occurs is transformed.

The purpose of this study is to describe the *e s t* experience as a contextual approach to education and to identify the implications of such an approach.

The *e s t* experience will be identified in terms of an "experience of Being" which experience is the basis for a "mode of being-in-the-world." Theoretical references from the disciplines of philosophy, psychology and education will be included relative to this.

The implications of this experience for education will be looked at from the points of view of both the student and the teacher. For the student, a case study of an *e s t* Children's Training conducted in November 1973, in a fifth grade class of a Title I Elementary School in Los Angeles will be presented. The principal, teachers and parents at that school say that the children who participated in this training are now demonstrating a greater degree of communication, participation, responsibility and expanded ability to produce results and that

their general attitude toward self, others and environment has shown change in a positive direction. The study looks at these assertions.

The *e s t* experience, from the point of view of the teacher, will be discussed in terms of the creation of a context for education. The characteristics, qualities, essential elements or component parts of such a context will be identified. These elements will be identified with the intention that teachers, by expanding their awareness of these elements, strengthen their ability to consciously participate in the creation of this context.

Rationale

In recent years traditional education, i.e., schooling in which the major objective is the transmission of subject matter, has been increasingly criticized with regard to its effectiveness. It has been demonstrated that cognitive understanding of something does not necessarily find its way into behavior that reflects such understanding, nor does achievement in school guarantee achievement in later life. Weinstein, in his discussion of the affective curriculum, points to this fact and mentions the investigations of Holland and Richards which conclude that "studies of academic and non-academic potential and achievement have little relationship to other kinds of non-academic potential and socially important performance."[1]

A report issued by the California Commission for Reform in Intermediate and Secondary Education[2] begins by asserting that the schools are not adequate to meet the demands of contemporary society, and lists observations to substantiate that assertion. The observations noted

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[1]Gerald Weinstein and Mario D. Fantini, Eds. Toward Humanistic Education (New York: Praeger Publishers, Inc. 1970) p. 27.

[2]The Rise Report. Report by the California Commission for Reform in Intermediate and Secondary Education (Sacramento: California State Department of Education 1975).

in the report include that the dropout rate for high school students in California has increased by 50 per cent since 1970; the estimated cost of vandalism in California's schools is more than $10 million annually; and a record number (approximately 45 per cent) of entering freshman at the University of California failed to pass the College Entrance Examination Board's English Competency Test last year. This last fact is even more alarming considering that the entering UC students represent the top 12 per cent of their high school classes.

Many observers conclude that education is not working. Need for educational reform has been proposed by teachers, students, parents, administrators, psychologists, sociologists, futurists, conservatives and revolutionists alike. To review all calls for reform is beyond the scope of this study. For example, Leonard has said:

> The reason we now need radical reform in education is that society's demands are changing radically. It is quite safe to say that the human characteristics now being inculcated will not work much longer. Already they are not only inappropriate, but destructive.[3]

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[3]George Leonard, Education and Ecstasy (New York: Dell Publishing Co., Inc., 1968) p. 124.

The Rise Report goes on to state the "characteristics of an educated adult" that "should be the object of educational reform." Among those characteristics are:

> First, the educated person should have a thirst for knowledge. In a changing society, this means that people must learn how to learn because new knowledge is being constantly created by the current of change.
>
> A person's education should contribute to self-understanding and self-esteem. In a society that constantly forces people to adapt to change, the educated adult can respond without losing a sense of personal worth and purpose.
>
> The educated person should know and understand human biology and psychology in order to maintain one's own well-being.[4]

Well-being, self-understanding and self-esteem are pertinent to the aims of the *e s t* training. My personal experience, the experience of others with whom I have interacted, and documented cases substantiate this view.

Erhard Seminars Training (*e s t*) is an experience which occurs during two weekend training periods. The purpose of the *e s t* training is "to transform your ability to experience living so that the situations you have been trying to change or have been putting up with, clear up just in the process of life itself."[5]

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[4]The Rise Report, pp. 1-2.

[5]Werner Erhard, "Purpose of *e s t* Training," About *e s t* , n.p. 1975, p. 1.

Teachers who work with children who have participated in the *e s t* training, and the teachers who themselves have taken the training and are using *e s t*- related methods in their work, report the value *e s t* has provided with regard to their relationship with their students and colleagues. *e s t* graduates , as a whole, exhibit their well-beingness. This is illustrated in The Behaviordyne Report on Psychological Changes Measured After Taking the Erhard Seminars Training, prepared on May 29, 1973. The general findings of the report indicate "that measurable changes in personality do occur as the result of the *e s t* training." Also "the psychological picture that emerges is that of a happier, psychologically sounder and more responsible person."[6]

In 1974, a 680 item survey was completed by a random sample of 1,415 comprising 10.5 per cent of the *e s t* graduate population at that time. Dr. Robert Ornstein, the principal investigator of the *e s t* Outcome Study concludes:

> Respondents reported strong positive health and well-being changes since taking the *e s t* Standard Training, especially in the areas of psychological health and well-being and those illnesses with a large psychosomatic component. These are

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[6]Abstract of the Behaviordyne Report on Psychological Changes Measured After Taking the Erhard Seminars Training, (Behaviordyne, May 1973).

> sufficiently strong to justify controlled follow-up studies of particular physical and psychological variables.[7]

The *e s t* Children's Training was a component in an ESEA Title III Project conducted in Castro Valley, California. The first year results of the project indicate that the children's independent learning skills, social interaction skills and motivation for learning increased significantly following their participation in the *e s t* training.[8] While much of the Castro Valley data and that in the Behaviordyne Report and Outcome Study do not come from statistical results but from subjective evaluation, indications are that it would be worthwhile to look at *e s t* and its viability for use in education.

e s t, as a solution to problems in education, is not a function of the system in which the problem is contained, nor is it constructed from the elements of that conceptual system. *e s t* is not conceptual. It is experiential and as such its origin is outside of or prior

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[7]Robert Ornstein, *e s t* Outcome Study, n.p., March 1976.

[8]Ralph Hoepfner, "Summative Evaluation Report on Castro Valley Unified School District Title III Project "Parents as Partners." (Educational Evaluation Associates, June 1975).

to conceptualization. People who have taken the *e s t* training report having had an experience of self, an experience of Being, and come from that experience into their work in education. They tend to develop basic assumptions about human behavior that influence their being in the classroom.[9]

> Being is awareness, recognition and attention to the experience at hand. It is at the cause of experience rather than at the effect.[10]

Contingent to the experience of Being is the awareness of personal responsibility. Based on this awareness of personal responsibility and the concomitant awareness of freedom and choice, educators who have had the *e s t* experience appear to be creating a condition favorable to effective and wholesome education. (Descriptions of the experience of Being and the issue of personal responsibility are developed in Chapter II).

The founding director of a private mobile school in Los Angeles writes:

> I work directly with children on the concepts

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[9]For a list of themes identified by *e s t* graduates related to their being in the classroom see Chapter IV, p. 135.

[10]Werner Erhard, Gilbert Guerin and Robert Shaw, "The Mind's Dedication to Survival," Journal of Individual Psychology 31, May 1975, p. 13.

> of responsibility, agreements, choice and others related to those presented in *e s t* . The atmosphere in the school is generally one of support, love, trust and respect. Each of us takes responsibility for our experience of the school; blaming others has virtually disappeared. We are free to do what we are all there to do--reexperience our natural excitement for learning.[11]

A seventh grade teacher from Massachusetts writes:

> My experience has been that the *e s t* training puts teachers in touch with a kind of clarity--in touch with a way of perceiving themselves, their students, and their work that produces a sense of satisfaction in the results achieved.
>
> The teachers I know who take and use whatever seems valuable from their own experience of the training run classrooms that are supportive and effective--and they themselves are more ethical, responsible and enthusiastic.[12]

Thus far we have looked at examples from within the educational system. It would also be of value to look at the system of education from outside that system. To, in fact, look <u>at</u> the conceptual system with which we hold (i.e., store and recall) the information we have about education in order to see how the system or framework effects the information or contents within it.

e s t is aligned with the theory that certain information cannot be held as conceptual understanding.

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[11]Chuck Rusch, Letter to the Editor, <u>Learning Magazine</u>, March 1976, p. 91.

[12]Susan Lum, Letter to the Editor, <u>Learning Magazine</u>, March, 1976, p. 91.

This is not to say that this information is anti-intellectual; rather it is beyond the intellect, beyond rationality, beyond perception and beyond ordinary reality. It is sometimes referred to as a realm of pure experience.

In Western philosophy, this idea is paramount in the work of Heidegger.[13] And in Indian philosophy, Heinrich Zimmer writes:

> . . . the sphere of logical thought is far exceeded by that of the mind's possible experiences of reality. To express and communicate knowledge gained in moments of grammar--transcending insight, metaphors must be used, similes and allegories. These are then not mere embellishments, dispensable accessories, but the very vehicles of the meaning, which could not be rendered, and could never have been attained, through the logical formulae of normal thought. Significant images can comprehend and make manifest with clarity and pictorial consistency the paradoxical character of the reality known to the sage: a translogical reality, which, expressed in the abstract language of normal thought, would seem inconsistent, self-contradictory, or even absolutely meaningless.[14]

Werner Erhard, the source and founder of *e s t*, identifies this information as "abstraction."[15] The antecedents of such full-blown abstractions are not con-

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[13]See Werner Brock, Ed. Existence and Being, (Chicago: Henry Regnery Co., 1949).

[14]Heinrich Zimmer, Philosophies of India, Edited by Joseph Campbell, (New York: Meridian Books, Inc. 1956) p. 25.

[15]Abstraction is used differently from the common usage, for example in Zimmer quoted above. It is not used

cepts but imaginative creations out of nothing. Nothingness, as described by Heidegger,

> . . . manifests itself in such affective states of total ennui or anguish in which the totality of concrete being, including the self, begins to float in insubstantial unreality, and we are repelled with a shock from the nothingness which faces us as the imminent possibility which resides in the very heart of human being and in which our being is contained.[16]

Abstraction is actual experience as distinct from the symbols which express experience. Information that is stored, is stored as symbols, memories, intellectual constructs, and belief systems. Such information is self-consistent, i.e. the whole argues for each part and each part argues for the whole. It serves as a filter to perception and a determinant of behavior. In turn, perception and behavior reinforce the interlocking set of information.

The system in which information is held determines the results produced by its application. Information held

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here as a symbol drawn from the concrete. That is referred to in *e s t* terminology as "Conception." Abstraction is the experience which occurs prior to the concrete. An example of what is meant by abstraction is the experience which Einstein had before he conceptualized his theory of relativity.

[16]Jean T. Wilde and William Kimmel, Tr. and Ed., The Search for Being, (New York: Twayne Publishers, Inc. 1961) pp. 507-8.

conceptually is self-reinforcing. When used, it proves itself to be true. It is precluded from and prevented from being able to produce any novel solutions outside the system or context in which the information is self-contained. This organizational function of the mind was identified by both Alfred Adler and Jerome Bruner.[17]

Redundant information, of the sort being discussed, produces stereotypic and mechanistic behavior, i.e., repetitive behavior, which serves only certain restricted purposes. While it is true that these purposes have resulted in faster communication systems, for example, the experience of communicating does not seem to have altered. Likewise, this behavior has produced a higher standard of living yet the experience of satisfaction in living does not seem to have increased. Satisfaction occurs only when one allows oneself to experience abstractly. Bruner states:

> . . . where the emphasis of a technical society is on objects and acts in their abstract and linguistic connection, we may be missing the condi-

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[17]Alfred Adler, The Individual Psychology of Alfred Adler, H. Ansbacher and R. Ansbacher, Eds., (New York Basic Books, 1956) p. 210., Jerome S. Bruner and Leo Postman, "On the Perception of Incongruity: A Paradigm" Journal of Personality 18, p. 149., Jerome S. Bruner, et al, Studies in Cognitive Growth (New York: John Wiley & Sons, Inc. 1966).

> tions for satisfying those human needs that are not related to objects, to instrumental acts, or to abstract hierarchies.

As Erhard indicates: "It is possible for us as beings to transcend that kind of mechanical way of knowing, that kind of mechanistic way of being in the world and to go beyond that to discover our own kind of creativity."[19]

It may be said then, that it is not education that doesn't work. What does not work is the contextual system we use to contain the information we have about education. For it is the context, or framework, the condition in which education occurs, which either does or does not support the accomplishing of educational goals in a way that produces the potential for the experience of creativity, aliveness and satisfaction.

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[19]Werner Erhard, "The Next 500 Years, " lecture presented to the Association of Elementary School Administrators, Los Angeles, December 1975, n.p.

Description of the *e s t* Experience

For me, the *e s t* experience was no less than a complete transformation in my experience of myself and my universe. It was not so much that I discovered a self that I did not know existed, but rather it was the unveiling of the self that, once revealed, was experienced as always having been there.

Erhard says that "the aim of the *e s t* training is practically oriented philosophical education."[20] The training can be said to deal with three principal branches of philosophy: epistemology, ontology and ethics. It provides an opportunity for participants to look at (1) the way in which one knows (or the source of knowledge), (2) what there is to know (or what constitutes reality) and, (3) the implications of this for personal responsibility, (ethics).

In an interview with Werner Erhard, Sam Keen noted that a high percentage of people experienced some kind of significant change with *e s t* and he asked Erhard what it takes for people to change.[21]

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[20]Werner Erhard, "What is *e s t* ," What's So in Hawaii, n.p. 1975, p. 4.

[21]The interview was broadcast on January 11, 1975 in San Francisco for the New Dimensions Foundation on Radio KQED. A transcript of the program was edited and published in New Age Journal 7, September 1975, pp. 7-29.

Erhard replied:

> If you take an entity and add something to it, it's changed. Another kind of change occurs when you take an entity and subtract something from it.

He went on to mention a third kind of change.

> You neither add to it nor subtract from it. That is, when you take a thing and get it to be itself.

Erhard then said that:

> . . . this is almost a definition of consciousness. Consciousness is not learning something; it's not adding a piece of information, nor is it taking out some stupidity which you had attached to you. I think that the thing which creates transcendental change is not merely mechanical; it's that kind of change where nothing changes, where the thing expands its being itself.[22]

Observers of *e s t* have related it to Gestalt Psychology, Third Force Psychology, Existentialism, Zen Buddhism, Transcendental Meditation, growth games, Scientology, Mind Dynamics, Psychoanalysis, Psychosynthesis, altered states of awareness, higher states of consciousness, hypnotism, brainwashing, religious conversion and behavior modification.[23]

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[22]Werner Erhard, "Werner Erhard - the Source of *e s t*," New Age Journal 7, September 1975, p. 25.

[23]It would be an interesting academic exercise to take aspects of the *e s t* training and locate references to these in other disciplines. This is not, however, relevant to the purpose of this study.

Erhard's response to such arguments for the eclectic nature of the *e s t* training is:

> If I took a handful of pebbles and threw them up, they would land on this table and anyone who knew a little bit about art could say 'Oh, well there's a little Miro over there and this is a Pollack and Oh, this is a direct absolute lift from somebody else;' and as a matter of fact, it's legitimate to interpret the patterns that the pebbles make on the table that way. It's also erroneous to call that the source of the pattern. The same thing is true of *e s t* --it can be seen as a compilation or distillation of a lot of different disciplines, in fact, it isn't. The source of *e s t* was an experience I had.[24]

Pulling the *e s t* experience apart and analyzing it reminds one of the story of the men describing an elephant, each from a different point of view. While one sees the end that consumes peanuts, the other sees the end that emits dung. Others see only grey matter. None of the points of view is false, yet none is the whole truth.[25]

Truth, as described in one of the Zen tales related in the *e s t* training, is a temple protected by two guards: one of the guards is Confusion, the other is Paradox. The *e s t* experience is both confusing and

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[24]Werner Erhard, "Werner Erhard - the Source of *e s t*," New Age Journal 7, p. 19.

[25]Adapted slightly from the version of this story found in Robert E. Ornstein, The Psychology of Consciousness, (San Francisco: W. H. Freeman And Co., 1972) p. 143.

paradoxical and ultimately it is an experience of truth.

Abraham Maslow, based on his work with self-actualizing people and descriptions of peak experiences, concludes that at the highest levels of awareness or insight the words that are traditionally called value-words are the same words used to describe reality. These "reality-describing words"[26] include "beautiful," "alive," "integrated," "perfect," and "true."

It can be said then, that the *e s t* experience is an experience of ultimate reality which can be described in terms of being true.

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[26]Abraham Maslow, "The Biological Rooting of the Value-Life," in Anthony J. Sutich and Miles A. Vich , Eds., Readings in Humanistic Psychology (New York: The Free Press, 1969) p. 186.

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Seeing the Traces

By the aid of the sutras and by inquiring into the doctrines, he has come to understand something, he has found the traces. He now knows that vessels, however varied, are all of gold, and that the objective world is a reflection of the Self. Yet, he is unable to distinguish what is good from what is not, his mind is still confused as to truth and falsehood. As he has not yet entered the gate, he is provisionally said to have noticed the traces.

By the stream and under the trees, scattered are
the traces of the lost;
The sweet-scented grasses are growing thick--
did he find the way?
However remote over the hills and far away the
beast may wander,
His nose reaches the heavens and none can conceal it.

CHAPTER II.

THEORETICAL CONTEXT

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Seeing the Ox

The boy finds the way by the sound he hears; he sees thereby into the origin of things, and all his senses are in harmonious order. In all his activities, it is manifestly present. It is like the salt in water and the glue in colour. (It is there though not distinguishable as an individual entity.) When the eye is properly directed, he will find that it is no other than himself.

On a yonder branch perches a nightingale cheerfully singing;
The sun is warm, and a soothing breeze blows, on the bank the willows are green;
The ox is there all by himself, nowhere is he to hide himself;
The splendid head decorated with stately horns- what painter can reproduce him?

Introduction

Chapter I presented examples from within the context of education as indicators of the value of the *e s t* training to that field. It also looked to the *e s t* experience as a context in which to contain what occurs in education. The *e s t* training was referred to as an experience of truth. There is no truth, however, when the *e s t* experience is formulated in words. As Erhard explains:

> There is no sense talking to people about beingness as long as they have a mind, because the mind will subvert what you say into its own model. And the mind works with symbols, it does not work with direct experience. So if you talk to a being and its mind about beingness, no matter what you say, it is a lie.[27]

Heidegger makes a similar point:

> Is it the fault of 'Being' . . . that our words fail in referring to it and only that remains on which suspicion is cast all too hastily as 'mysticism'? Or is our language at fault for not yet speaking because it is not yet able to adapt itself to a reference to the essence of 'Being'?[28]

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[27]Werner Erhard, "All I Can Do Is Lie," East West Journal, September 1974.

[28]Martin Heidegger, The Question of Being, Trans. William Klubach and Jean T. Wilde, (New York: Twayne Publishers, Inc., 1958) p. 79.

It is said more succinctly and poetically by Suzuki:

"To point at the moon a finger is needed, but woe to those who take the finger for the moon."[29]

The best that can be accomplished, then, is for me to present the possibility or potential for the reader to reconstruct for him or herself the experience to which this chapter refers. The following section contains references which are intended to etch out a semantic space that expresses the experience of Being.[30] To use Suzuki's analogy, however, do not mistake this finger for the moon.

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[29]D.T. Suzuki, Zen Buddhism, William Barrett, Ed., (New York: Doubleday & Company, 1956) p. 8.

[30]It is necessary to distinguish between the experience of Being and being as a process or mode of being-in-the-world. Elizabeth Russell in interpreting Heidegger's terminology makes the following distinctions: "That thread of highly conscious human existence which runs through history is the presence of Being (Sein); the particular entity (Seiendes) in the world which tries, through its way of being (Seiend) to make explicit this presence, and is thus responsible for history, is Dasein (Being-there). (From Elizabeth Russell, "Dasein and the Still Point: a Consideration of Three Emphases in the Philosophy of Martin Heidegger, With Peripheral References to Relevant Aspects of Eastern Thought." Thesis submitted to the Graduate Faculty, University of Massachusetts, Amherst. May, 1967, p. 2.

References to Being (Sein) will appear with an upper case "B" and references to being as a mode of being-in-the world will appear with lower case "b".

Related to the idea of truth, Van Cleve Morris, in discussing the subjectivity of knowledge, says:

> . . . for anything to be true, it must first pass into and be taken hold of by some subjective consciousness. Knowledge is not something purely objective and laid out to be learned (as the traditional educator might say) nor is it something merely functional and useful in the management of experience (as the Experimentalist might say). At bottom, knowledge becomes knowledge only when a subjectivity takes hold of it and puts it into his own life. In this sense, then, the individual may be said to be responsible for his own knowledge.[31]

The issues raised in this quotation, namely, the nature of knowledge, choosing, and being responsible, will be addressed in this chapter. The *e s t* experience will be discussed in terms of what will be called the "experience of Being," and the implications that such an experience (filtered through Existentialist thought) has for education will be looked at.

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[31]Van Cleve Morris, Existentialism in Education, (New York: Harper & Row Publishers, Inc., 1966) p. 121.

The Experience of Being and Mode of being

> In *e s t*, we'd like to suggest that we're neither the sum total of our experience, although that has an influence, nor are we even our ability to experience at the moment; we're something transcendent to that. This transcendent experience is one of getting in touch with your own experience experientially. . . .Experience for us has no form to it, it's pure substance without any form.[32]

The word "est" is the third person singular present tense of the Latin verb to be. Translated it reads "It is." This is it is the title of an essay written by Alan Watts. In it, he discusses "cosmic consciousness" and his description of such an experience is similar in essence to my experience in *e s t*.

Watts wrote:

> The most impressive fact in man's spiritual, intellectual, and poetic experience has always been, for me, the universal prevalence of those astonishing moments of insight which Richard Bucke called "cosmic consciousness." There is no really satisfactory name for this type of experience. To call it mystical is to confuse it with visions of another world, or of gods and angels. To call it spiritual or metaphysical is to suggest that it is not also extremely concrete and physical, while the term "cosmic consciousness" itself has the unpoetic flavor of occultist jargon. But from all historical times and cultures we have reports of this same unmistakable sensation emerging, as a rule, quite suddenly and unexpectedly and from no clearly understood cause.
>
> To the individual thus enlightened it appears as a vivid and overwhelming certainty that the universe, precisely as it is at this moment, as a whole and in every one of its parts, is so completely

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[32]Werner Erhard, "Werner Erhard - the Source of *e s t*," The New Age Journal 7, p. 28.

> right as to need no explanation or justification beyond what it simply is. Existence not only ceases to be a problem; the mind is so wonder-struck at the self-evident and self-sufficient fitness of things as they are, including what would ordinarily be thought the very worst, that it cannot find any word strong enough to express the perfection and beauty of the experience. Its clarity sometimes gives the sensation that the world has become transparent or luminous, and its simplicity the sensation that it is pervaded and ordered by a supreme intelligence. At the same time it is usual for the individual to feel that the whole world has become his own body, and that whatever he is has not only become, but always has been, what everything else is. It is not that he loses his identity to the point of feeling that he actually looks out through all other eyes, becoming literally omniscient, but rather that his individual consciousness and existence is a point of view temporarily adopted by something immeasurably greater than himself.[33]

That "individual consciousness and existence is a point of view" is an important statement. Defining "point of view" within the discussion of "Being," serves to clarify both "point of view" and "Being." Erhard, Guerin and Shaw relate the concept of "point of view" to that of "life style" in Adlerian theory and describe it as "each individual's uniquely organized pattern and content of mind."[34]

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[33]Alan Watts, This Is It, (New York: Random House 1960) pp. 17-18.

[34]Werner Erhard, Gilbert Guerin, and Robert Shaw, "The Mind's Dedication to Survival," p. 12.

This place from which one views the world, includes rationalizations about past thoughts, feelings and actions and oneself (i.e., one's identity) and one's life is seen to be a result of these past occurrences. Reasons "why" are provided and are almost always seen as being outside of one's control. Past occurrences are formed into patterns and subsequent experiences are organized consistent with these patterns. Once a point of view is established it tends to perpetuate itself and current behavior is determined by it.[35]

The alternative is an attention to and awareness of the present. It is a function of being aware of one's self as the source of or cause of one's experience and of being able to detach oneself from one's point of view or identity. Erhard, Guerin and Shaw relate it to Adler's "creative self" and label it "being." " . . . 'being' is based on the reality of the moment of existence."[36]

This "reality of the moment of existence" is here being called "the experience of Being." The terms in which man interprets these experiences are usually based on the

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[35]"Point of view" is a self-contained system of information. See discussion in Chapter I, pp. 13-14.

[36]Erhard et al, Ibid., p. 13.

religious and philosophical ideas of his time and culture. References to these experiences are innumerable, (See Table 1). Existentialism and the Eastern philosophies of Zen and Taoism have been used in recent attempts at describing such experience. For example:

> Being is encountered first in a metaphysical shock at the limits of reason . . . Heidegger's dread in the face of death and Nothingness (is the occasion) . . . for the discovery of Being which is . . . outside and beyond reason and the forms of consciousness but encountered . . . in a relationship to them.[37]

And,

> There is a leap, logical and psychological, in the Buddhist experience . . . for when Prajna (the wisdom that leads to the identification of Being and Nothing) functions, one finds oneself all of a sudden facing Sunyata (the Void), the emptiness of all things. This does not take place as the result of reasoning but when reasoning has been abandoned as futile, and psychologically when the will-power is brought to a finish.[38]

In the area of psychology, Maslow proposed a Psychology of Being. He wrote:

> The Being of any person, animal or thing can mean its "suchness" or its "isness," its raw, concrete nature, its own particular experiential quality . . . . Obviously there is no question here of validation, justification, explanation, or meaning. The answer to the question "Why?" is "It just <u>is</u> so." In this sense, Being is pointless and has

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[37] Jean T. Wilde and William Kimmel, Trans. and Eds., <u>The Search for Being</u>, p. 23.

[38] D.T. Suzuki, <u>Zen Buddhism</u>, p. 185.

> no excuse or reason for existing--it just does exist.[39]

A list of characteristics or qualities of Being identified in various descriptions of the experience is presented in Table 2.

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[39]Abraham Maslow, "Notes on Being Psychology," in A.J. Sutich and M.A. Vich, Eds., Readings in Humanistic Psychology, p. 57.

Table I

Selected References to the experience of Being and mode of being

Author	Being	mode of being
Heidegger	Sein	seiend
Maslow	Peak Experience	self-actualization
Frankl	Self-transcendence	logotherapy
Sutich	Growth Experience	Growth-Centered Attitude
Sartre	Being	
Burke	cosmic consciousness	
May	creative consciousness of self	
Weisskopf	conscious transcendence	
Creston	Psychological Experience	
Jung	Self	individuation
Rank		artist type
Adler		creative self
Fromm		growth motivated
Rogers		fully functioning person
Moustakas		flowing presence of honesty
Bugental		authenticity

Table 2

Characteristics and Qualities of Being

1. Purposeful
2. Creative
3. Source
4. Cause
5. Satisfaction
6. Aliveness
7. Sufficiency
8. Well-Being
9. At one with the Present
10. Detachment
11. Observation
12. Choice
13. Responsibility
14. Freedom
15. Love
16. Health
17. Happiness
18. Self-Expression
19. Truth
20. Goodness
21. Beauty
22. Wholeness
23. Dichotomy-transcendence
24. Uniqueness
25. Perfection
26. Completion
27. Justice
28. Order
29. Simplicity
30. Richness
31. Effortlessness

Mode of being as Context

The *e s t* training provides for the experience of Being and for the use of that experience to establish a mode of being-in-the-world, i.e., a transformed ability to experience living. Rogers calls this mode a "reorientation of the self."[40]

Anthony Sutich labels it "The Growth-Centered Attitude," (alternatively, growth-minded or growth-conscious). His description of it is clarifying but his terminology is inconsistent with that of this paper. As described above, being includes the quality of wholeness and perfection and as such beingness is complete. There is nothing to grow. Knowing that, one can read Sutich's description and get the accuracy of his statement.

> The end product of several growth-experiences, coupled with the development of the necessary orientation context, is the growth-centered attitude. This attitude expresses what may be called a superior level of emotional maturity, and is an effective and efficient basis for an indefinite number of additional insights and growth-experiences. In part, it constitutes a full awareness of the need and capacity for more or less continuous emotional development. It includes an adequate knowledge and skill in the use of

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[40]Carl Rogers, Counseling and Psychotherapy (Boston: Houghton Mifflin, 1942) referred to in A.J. Sutich, "The Growth-Experience and the Growth-Centered Attitude," in A.J. Sutich and M.A. Vich, Eds., Readings in Humanistic Psychology, p. 83.

> techniques for achieving it, both within and outside the counseling situation, as events may indicate. Finally, it means the voluntary or free acceptance of self-actualization or the full-valued personality as the overall objective of counseling and/or other relevant techniques and relationships.[41]

Sutich further describes growth-expressing behavior as being "dynamic, participating, active, intervening, modifying, reorganizing, productive, creative, etc."[42] The results achieved in connection with this attitude include the ability to:

> . . . convert the problem situation into what I (Sutich) like to describe as an opportunity for further emotional growth. This coincides with Goldstein's ' . . . affirmative answer to the shocks of existence, which must be borne for the actualization of one's own nature."[43]

In describing "The Growth-Centered Attitude," Sutich mentions "the necessary orientation context," by which he means a mode of being which is directed toward growth or self-actualization. It is in terms of the creation of such a "context" that *e s t* is being presented and that the implications of that context for education are being discussed. The context which is created out of one's experience in *e s t* raises issues which are, by their nature,

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[41]Ibid, p. 85. Author's underscore.

[42]Ibid, p. 87.

[43]Ibid, p. 90.

existential. The experience (Being) creates a context (mode of being) the content of which is made up of three constituent awarenesses. The awarenesses, as described by Van Cleve Morris, are:

> 1. I am a choosing agent, unable to avoid choosing my way through life.
>
> 2. I am a free agent, absolutely free to set the goals of my own life.
>
> 3. I am a responsible agent, personally accountable for my free choices as they are revealed in how I live my life.[44]

I am a choosing agent. I have no choice but to constantly choose. Even to choose not to choose is a choice. I am the originator of my choices and my choices are not based on anything. There is no authority with whom to validate my choices for I also choose whose authority I seek. I am the creator of values in the world. My values are discovered in the goals I set, the attitudes I have, the things I do and the choices I make. You and I are both susceptible to the "human condition" to the same degree. We may differ in the degree of authenticity with which we respond to this condition. Authenticity is a function of the awareness that I am the source of or author of my life. Being a choosing agent is a mode of being-in-the-world.

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[44]Van Cleve Morris, Existentialism in Education (New York: Harper and Row, Publishers, Inc. 1966) p. 135.

I am a free agent. My awareness, my choosing and my freedom are interlocking. Unless I am aware of my act of choosing I am not free. My freedom is absolute.

> . . . although brute things can from the start limit our freedom of action, it is our freedom itself which must first constitute the framework, the technique, and the ends in relation to which they will manifest themselves as limits . . . it is therefore our freedom which constitutes the limits which it will subsequently encounter.[45]

My freedom constitutes the framework or context. Being a free agent is a mode of being-in-the-world.

I am a responsible agent.

> Genuine responsibility exists only where there is real responding.
>
> Responding to what? . . . .We respond to the moment, but at the same time we respond on its behalf, we answer for it.[46]

I am responsible for everything and I cannot remove myself from this responsibility. I am even responsible for wanting to rid myself of responsibility. I am personally responsible for being human and being responsible is a mode of being-in-the-world.

Barron discusses the problem of freedom in psychoanalytic terms and he refers to it as "conscious knowledge

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[45]Jean-Paul Sartre, Being and Nothingness, Trans. Hazel E. Barnes (New York: Philosophical Library, 1956) p. 482.

[46]Martin Buber, Between Man and Man, Trans. R.G. Smith (Boston: Beacon Press, 1955, originally published in England, 1947) pp. 16-17.

of the primitive forces of id and superego." He continues:

> The condition of freedom, or complete consciousness, would entail complete assumption of responsibility for one's self. One could not claim to 'know not what one did,' for the impulse in all its nakedness would be experienced; the intention would be fully realized, and if consented to, would be accomplished in full knowledge.[47]

Barron sees two chief meanings which might be assigned to the term "freedom." One is subjective, "a feeling of freedom." The second is objective, defined as the repertoire of possible responses - responses to a particular situation or to the range of potential situations. When one experiences the maximum freedom, in the objective sense, then the subjective feeling of inner constraint dissipates. Likewise, when one experiences a genuine feeling of freedom then objective freedom, as available responses, is maximized.

> . . . and that that occurs in the presence of a broadened consciousness both of impulse and of ethical prescriptions.[48]

Sartre defines responsibility as "consciousness (of) being the incontestable author of an event or of an object."[49]

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[47]Frank Barron in A.J. Sutich and M.A. Vich, Eds., Readings in Humanistic Psychology, p. 406.

[48]Ibid., p. 406.

[49]Jean-Paul Sarte, Existentialism and Human Emotions (New York: Philosophical Library 1957) p. 52.

Erhard states "responsibility starts with the willingness to acknowledge being cause in the matter."[50]

Nothing I can say can provide you with the experience of being the creator of yourself and your world. In *e s t*, I had such an experience. It occurred in the presence of a large group of people who had a similar experience and in a framework that clearly identified it as an experience of being responsible, i.e., cause in the matter of my life. Having had this experience under these conditions makes it now difficult for me to retreat to being "at the effect" of life. Being responsible is a mode of being-in-the-world.

Again, Sartre:

> The one who realized in anguish his condition as <u>being</u> thrown into a responsibility which extends to his very abandonment has no longer either remorse or regret or excuse; he is no longer anything but a freedom which perfectly reveals itself and whose being resides in this very revelation.[51]

This revelation and subsequent mode of being has the tendency to empower people. A woman, who has been blind since birth, participated in the *e s t* training with me. She speaks of her experience as follows:

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[50]Werner Erhard, "Responsibility, Integrity and Happiness," lecture presentation at an *e s t* event, Washington D. C., February 23, 1976.

[51]Jean-Paul Sartre, <u>Existentialism and Human Emotions</u> p. 59.

> Before I took the training I really resented people for being ignorant and for their not knowing what life was like for me. I was on a treadmill of resentment, anger and fury. A lot of time and energy was focussed in this way and in complaining about my condition, 'Why me God?'.
>
> In the training I experienced being responsible for my situation. It is not that I understood that I created being blind or that I know why I am blind. Rather, I simply hang out with the possibility that I created it. Operating from this position has allowed me to notice what I get out of being blind. It is a new way for me to be with my blindness, to create space for it, to expand my self to include or incorporate the fact of my blindness. It is the willingness to say 'It is the way it is.' Choosing it 'the way it is' is more than saying that 'I'm going to make the best of it.' Rather, it is saying, 'I couldn't have set it up better.' I am in a sense lucky to have so many interesting hurdles to get through. I have incredible room to expand.
>
> I know I am strong and I have high self-esteem. Being responsible allows me freedom to look at constructive ways to serve people. I am powerful and use that power to create space for people.[52]

This mode of being affirms that the task of education is to provide instances and situations for the awakening and expansion of awareness--the expansion of the learner's experience of being personally responsible for his life. It is the coming up through one's unconsciousness and non-authenticity to the waking up to one's freedom.

In this educational framework the learner deals with knowledge as a participant not as a spectator. Knowledge

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[52]Judy Wilkenson, personal communication to the author.

(i.e., the curriculum) is there to be chosen not to be mastered (as the traditional educator might say) nor to be managed (as the Experimentalist might say).

> To be human is first to exist, and to exist is to be aware of being, to be aware of existing. This awareness is manifest most vividly . . . in the awareness of choosing, the sometimes painful, sometimes exhilarating awareness of oneself as a baseless base of value creation.[53]

This mode of being as an approach to education will be developed in Chapter IV of this study.

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[53]Van Cleve Morris, Existentialism in Education, p. 110.

Catching the Ox

Lost long in the wilderness, the boy has at last found the ox and his hands are on him. But, owing to the overwhelming pressure of the outside world, the ox is hard to keep under control. He constantly longs for the old sweet-scented field. The wild nature is still unruly, and altogether refuses to be broken. If the oxherd wishes to see the ox completely in harmony with himself, he is surely to use the whip freely.

With the energy of his whole being, the boy has
at last taken hold of the ox:
But how wild his will, how ungovernable his power!
At times he struts up a plateau,
When lo! he is lost again in a misty unpenetrable
mountain-pass.

CHAPTER III

ON THE TRAINING OF CHILDREN
Case Study: A Title I Elementary School

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Herding the Ox

When a thought moves, another follows, and then another--an endless train of thoughts is thus awakened. Through enlightenment all this turns into truth; but falsehood asserts itself when confusion prevails. Things oppress us not because of an objective world, but because of a self-deceiving mind. Do not get the nose-string loose, hold it tight, and allow no vacillation.

The boy is not to seperate himself with his whip and tether,
Lest the animal should wander away into a world of defilements;
When he is properly tended to, he will grow pure and docile;
Without a chain, nothing binding, he will by himself follow the oxherd.

Introduction

Chapter II presented *e s t* as a context in which education can occur. It acknowledged the difficulty in discussing the *e s t* experience and presented descriptions of the "experience of Being" as related by philosophers and psychologists as a way of understanding or pointing to the experience that is *e s t*.

This present chapter will review the application of *e s t* as a context for education through an example of direct involvement in the *e s t* training by a group of school children. It is a study of children who participated in an *e s t* Children's Training conducted at a Title I Elementary School in the Watts District of Los Angeles with a population of over 1100 Black children.

Twenty-seven children participated in the training, which began on Tuesday, November 6, 1973 and continued for four consecutive days during regular school hours. Werner Erhard was the trainer. During the initial planning for the training, it had been specified and agreed that the regular school curriculum would be suspended during the time of the training.

On Monday, the day before the training, the children exchanged rooms with another class in the school. The classroom used for the training was carpeted and was fur-

nished with movable desks and chairs. This allowed the space to be adapted to the various activities and processes used during the training. The children assisted in adapting the room and arranging the furniture. Lunch was provided by the school. It was served in the training room, and as in all *e s t* Children's Trainings, was considered as part of the training.

Description of the Training

The *e s t* training has as a basic premise, the notion that each of us can experience a self, the nature of which is being responsible, communicating and participating, and that for a number of "reasons," mostly fear, we put blocks or barriers between us and the experience and expression of this self. The activities and processes in the training are designed to have the participants begin the process of erasing or "experiencing through" these barriers, to begin expressing this self.

With regard to this basic premise, the *e s t* Children's Training, as well as the special in-school training with which this study deals, is fundamentally the same as the *e s t* Standard Training.

The process and activities in the training were designed and developed by Werner Erhard and may be grouped into three main categories.

Basic Concepts and Ground Rules

The training began with a presentation of basic concepts and ground rules. The ground rules were clearly identified and agreed upon by all participants at the beginning of the training. The students agreed to raise their hands when they wanted to speak, to wait until they were recognized by the trainer, and to stand up when they

were talking. They also agreed to be on time, not to eat during the training except during the break, not to sit next to someone they knew well and not to have watches or time-pieces in the training room. Additionally, they agreed to follow instructions.

These ground rules emphasize having the students be responsible for their own behavior. The ground rules set up procedures for communication, both for the students to express themselves or any insights, realizations, confusions or upsets they were experiencing, and for the students' listening and giving their attention to someone else's experience. The nature of experience and its component parts was presented.

The concepts of agreement and participation were discussed and play-acted with the children. When any child was not following instructions or not keeping one of the other agreements, he or she was asked "What are you doing?" and then "Are you willing now to keep your agreements?"

When a student was not keeping his agreements (e.g., when he was talking or hitting, etc.) the trainer would use this as an opportunity for all the students to experience participation. When everyone in the group was not totally participating, the focus of the training, at that moment, was on having each non-participating member again choose to continue.

This first aspect of the training, with its emphasis on responsibility, communication and participation, created the context in which the experience of the training occurred.

Activities and Processes

The second category or grouping of activities was designed to have the individual move towards experiencing a more positive, creative realization of his or her own potential and to assist him or her in dealing with the behavior patterns which prevent that experience.

These activities were of two types which might be designated "eyes closed" processes and "eyes open" processes. During "eyes closed" processes, the students lay on the floor with their eyes closed and followed instructions from the trainer. The processes began with an orientation toward body awareness. The instruction had the students relax and direct their attention to parts of their bodies beginning with the feet and moving up through the body to the head. Instructions included having the students notice what they were experiencing throughout the process. The "eyes closed" processes then involved having the students recall incidents from their experience, such as playing at the beach or cuddling a soft kitten. Another process had the students create imaginary constructions such as a "safe space" and a "center." The "center" that they each

constructed included specific elements that would allow the students the possibility of experiencing their ability and potential. The purpose of these "eyes closed" processes was to have the participants take responsibility for their experiences of body sensations, thoughts, feelings, considerations, attitudes, points of view, and pictures from the past. The "eyes open" processes are of a participatory nature. One such process continued the development of the students' awareness of and responsibility for their bodies. It had the students trace the outlines of their bodies on large sheets of paper and then draw or color-in any sensations they were feeling in their bodies at the moment. Another "eyes open" process involved the issue of choice. The trainer gave simple instructions such as "Stand up," "Sit down" for a prolonged period of time. As part of the process, the students had the opportunity to communicate their experience while doing it. A third "eyes open" process, the so-called "presentation process," created the potential for each student to have a direct experience of him or herself and to observe his or her reaction to the other. This was done by having the students in small groups take turns standing in front of the room presenting themselves to the rest of the group without talking or moving around. The participants were

instructed to just be there with nothing going on. They were told to notice that whatever they had going on were things they were adding and that these were things they put in the way of being with people.

Sharing

The third type of activity was a recurring theme in the training. It was the ever-present opportunity for the students to share their experience, to communicate their individual problems, their reactions, thoughts, feelings, insights and breakthroughs. Werner Erhard has said, "When you accept responsibility for your experience, it is the beginning of freedom. There are no freedoms without it."[54]

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[54]Werner Erhard, unpublished tape, 1975.

Purpose of the study

The training was designed to enhance communication, participation and responsibility. It was intended that the children who participated should experience more of their ability to produce results, and expand their conscious awareness of themselves and all things which comprise their emotional and physical environment including classmates, teachers and family.

Informal reports from the prininpal and parents indicate that the children who participated in this training are now demonstrating a greater degree of communication, participation, responsibility, and ability to produce results and that their attitudes towards self, others and environment have shown change in a positive direction. The purpose of this study is to locate formal evidence to substantiate these claims.

The study is intended to be descriptive in nature. I have knowingly jeopardized strict scientific methodology by choosing to present the information of this study in the style of an experimentalist. This is done for purposes of clarity in presentation. The style is also warranted by the quantitative research which was conducted as part of the study.

Scope of the Study

The Sample

The children who participated in the training were all members of the same 5th grade class at a Title I Elementary School in Los Angeles. All the children were Black and from a low socio-economic background. The class contained children who were grouped academically into high, middle and low achievers. Most of the children in the group were 10 years old, with ages ranging 9 to 11 years. There were 13 males and 14 females in the group that completed the training.

The teacher of the class was a Black woman who had been teaching for 6 years. She took the *e s t* Standard Training in September, prior to the training done in her class. She acted as a channel of communication and as an aide in collecting data both during and after the training.

Six weeks prior to the training, the students were given the opportunity to choose to participate in the program or to spend the 4-day period with another class at the same level. Twenty-seven of the thirty students in the class chose to participate.

Parents of the participating children were present at an introductory meeting. The goals of the training were explained and parents' questions with regard to the train-

ing were answered. Consent of the parents which was required for participating children was received at this meeting.

Another 5th grade class from the same school was identified as the control group. It was selected on the basis of comparability. The age group of the class was the same and it too had high, middle and low achieving students. There were 14 males and 14 females in this group. The teacher of the class was also a Black woman. She had been teaching for 4 years and had not taken the *e s t* training. Comparing scholastic achievement of the two groups, as measured by scores on the Comprehensive Tests of Basis Skills, reveals that the two groups were within two months (reading) and three months (mathematics) of each other at the end of the school year prior to the training.

Limitations

A number of limitations with regard to the selection of the groups is apparent. While some consideration was given to age, academic performance and socio-economic background, the groups were not matched child for child. Three of the children from the class chose not to take the training. It may be said that children who choose to take the *e s t* training are in some ways different from those who do not. This self selection process is a

variable not considered at the time of the training. If so, it could account for children's behavior being reflected in the data, and might not be attributable to the training itself.

The children who participated in the training were aware that they were involved in a special program. No control was set up for the so-called Hawthorne effect,[52] in which people's behavior is influenced by the knowledge that they are involved in an experiment regardless of what the experiment is.

The fact that all the children in this study were Black, from a low socio-economic background and from the same district in Los Angeles limits the scope of generalizations to be made from this study. No information is provided as to the effect of the *e s t* training on children of higher socio-economic backgrounds or of other ethnic groups or other age groups. Additionally, the small size of the sample, (27 children in the experimental group) and the high rate of subject mortality made it difficult to determine whether improvement had occurred even where it might have occurred.

The fact that each class had a different teacher

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[55]Donald Ary, Lucy C. Jacobs, and Asghar Razavieh, Introduction to Research in Education (New York: Holt, Rinehart and Winston, Inc., 1972) p. 226.

adds innumerable variables, such as differences in the presentation of curriculum, the effect of the *e s t* training on one of the teachers.

To further complicate the matter, both groups of children were then dispersed into 4 different sixth grade classes thus adding the additional influences of different teachers, curriculum presentations and classmates. Also, since the time of the Children's Training being reported here, 10 other teachers in the school have taken the *e s t* Standard Training. There are undoubtedly influences of *e s t* in the school which are not solely attributable to the Children's Training under study. These variables limit the researcher's ability to establish the influences of the *e s t* Children's Training done in the school in November 1973.

The instrumentation used in this study was not fully planned at the time of the training. (The specifics of the measures will be discussed in a later section.) The rating scales used here were not pre-tested for validity and reliability nor were measures obtained frequently enough to assemble a range of data. The issue of culture bias with regard to instrumentation was not controlled for.

The limitations enumerated above prevent this case study from being more than suggestive and speculative.

Hypotheses

Seven hypotheses were proposed for the study. These are listed below.

Hypothesis 1: There will be a significant increase in the children's demonstrated level of communication as measured by items in the Teacher-Parent-Child Rating Scale[56] and other unobtrusive measures.

Hypothesis 2: There will be a significant increase in the children's demonstrated level of participation as measured by items in the Teacher-Parent-Child Rating Scale and other unobtrusive measures.

Hypothesis 3: There will be a significant increase in the children's demonstrated level of responsibility as measured by items in the Teacher-Parent-Child Rating Scale and other unobtrusive measures.

Hypothesis 4: There will be a significant increase in the children's demonstrated ability to produce results as measured by the Comprehensive Tests of Basic Skills, report card grades and other unobtrusive measures.

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[56]The Teacher-Parent-Child Rating Scale is described on page 67 of this chapter.

Hypothesis 5: There will be a significant change in a positive direction in the children's attitude toward self as measured by the Semantic Differential Instrument.[57]

Hypothesis 6: There will be a significant change in a positive direction in the children's attitude toward others as measured by the Semantic Differential Instrument.

Hypothesis 7: There will be a significant change in a positive direction in the children's attitude toward their environment as measured by the Semantic Differential Instrument.

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[57]The Semantic Differential Instrument (SD) is described on page 61 of this chapter.

Operational Definitions

Responsibility: the semantic space[58] derived from positive responses to the following statements contained in the Teacher-Parent-Child Rating Scale.

I (this child) get(s) ready for school on time.
I (" ") complete(s) class assignments.

Can you become what you want to be when you grow up?
Can you do anything about what is going to happen tomorrow?
When you get into an argument, is it sometimes your fault?

. . . and negative responses to the following:

I (this child) get(s) upset easily
I (" ") blame(s) others
I (" ") lose(s) things
I (" ") complain(s) of illness
I (" ") am (is) absent from school

Do you often get punished when you don't deserve it?
When bad things happen to you, is it usually someone else's fault?

Communication: the semantic space derived from positive responses to the following statements contained in the Teacher-Parent-Child Rating Scale.

I (this child) laugh(s)
I (" ") talk(s) about school
I (" ") follow(s) directions
I (" ") read(s)

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[58]Semantic space is a term borrowed from Osgood to connote an emotional - conceptual dimension described by a cluster of words. See James G. Snider and Charles E. Osgood, Semantic Differential Technique (Chicago: Aldine Publishing Co., 1969).

I (this child) talk(s) about what I read
I (" ") talk(s) in front of the class
I (" ") contribute(s) to class discussions
I (" ") let(s) other children talk without interrupting them
I (" ") know(s) what words mean

. . . and negative responses to the following:

I (this child) frown(s)

Participation: the semantic space derived from positive responses to the following statements contained in the Teacher-Parent-Child Rating Scale.

I (this child) spend(s) time with the family
I (" ") bring(s) new friends home
I (" ") contribute(s) to class discussions.

. . . and negative responses to the following:

I (this child) get(s) into fights
I (" ") spend(s) time by myself (him or herself)
I (" ") argue(s) with people
I (" ") am (is) absent from school

These operational definitions, used in the Teacher-Parent-Child Rating scales raise the issue of what constitutes responsible behavior. As Sartre describes it:

> . . . this absolute responsibility is not resignation; it is simply the logical requirement of the consequences of our freedom. What happens to me happens through me, and I can neither affect myself with it nor revolt against it nor resign myself to it. [59]

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[59] Jean-Paul Sartre, Existentialism and Human Emotions, p. 53.

What behavior is affective, what is revolting, what is resignation? Can't fighting and arguing be seen as signs of growth as well as indications of lack of participation? One child's resignation may be another child's revolt.

The definitions of responsibility, communication and participation used here, are to be seen from the point of view of someone having had the experience described by Watts in which:

> Existence not only ceases to be a problem: the mind is so wonder-struck at the self-evident and self-sufficient fitness of things as they are, including what would ordinarily be thought the very worst, that it cannot find any word strong enough to express the perfection and beauty of the experience.[60]

In effect, the scales are not measuring the "good" or "bad" behavior of the children but rather the frequency with which they remain in touch with the experience of their responsibility for the way it is, of their choice in the matter and in the experience of its perfection. And how this experience is manifest is still, admittedly, open to question.

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[60]Alan Watts, This Is It, p. 18.

Instrumentation

Semantic Differential Instrument

The Semantic Differential technique developed by Osgood and his associates, is used to assess attitudes and attitude change. Emotional dimensions of people, objects, or words are determined by this objective method. The stimuli, particular concepts, are rated in terms of bipolar adjectives. The results are then analyzed and described along a few primary dimensions such as evaluation (good/bad) and intensity (active/passive).

The rationale for the technique is explained as follows:

> The process of description of judgement can be conceived as the allocation of a concept to a set of experimental continua defined by pairs of polar adjectives. The greater the strength of association, the more polarized the allocation. Since many scales of judgement are highly intercorrelated, a limited number of such continua may be used to define a semantic space within which the connotative meaning of any concept can be specified.[61]

Adaptations of this instrument have been used by a number of researchers. Its validity in educational settings

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[61] James G. Snider and Charles E. Osgood, Semantic Differential Technique.

was tested by Richmond and White[62] of the University of Georgia. The study involved 204 elementary school students in grades 5 and 6. The purpose of the study was to determine significant relationships between factors of self concept and of peer evaluations. They found a canonical correlation (.325 $p<.01$) of factor scores between the Semantic Differential and the Coopersmith Self-esteem Index.

Using a Semantic Differential to measure attitude change following the *e s t* training is consistent with previous studies in which a Semantic Differential was used to measure self-ideal congruence as a function of human relations training.

One such study, reported by Burke and Bennis[63], was conducted at the Human Relations Center of Boston University. The Group Semantic Differential was used to measure decreased discrepancy between the Actual Self ("the way I actually am") and Ideal Self ("the way I would like to be"). They found significant increases in self-ideal congruence during the 3 week training laboratory. Additionally, the study estab-

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[62]Bert O. Richmond and William F. White, "Sociometric Predictors of Self Concept Among Fifth and Sixth Grade Children," Journal of Educational Research 64, 1971, pp. 425-429.

[63]R.L. Burke and W.G. Bennis, "Changes in Perception of Self and Other During Human Relations Training," Human Relations 14, 1961, pp. 165-182.

lishes that the ways in which group members are perceived corresponds with the general dimensions of meaning found in individual settings by Osgood.

In a similar study done by David Peters[64], a comprehensive 49-scale semantic differential was constructed of 57 participants during human relations training in an intensive 2 week residential laboratory. The results indicated marked increases in self-ideal congruence on the part of the participants.

The form of the instrument used with the subjects of the present study was established at the time of the *e s t* Children's Training, by Patricia Peters in a pilot study of this training. (An unpublished report by Peters indicates that the data obtained by the SD instrument were inconclusive.)

The source of the instrument described herein was Divesta and Dick.[65] They conducted three separate studies to investigate the development of children's affective meaning systems. Their investigations indicate that by the time the child is in the second grade, he has securely con-

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[64]David Peters, "Self Ideal Congruence as a Function of Human Relations Training," Journal of Psychology 76, November 1970, pp. 199-207.

[65]Francis J. Divesta, "A Developmental Study of the Semantic Structures of Children," Journal of Verbal Behavior and Verbal Learning 5, June 1966, pp. 249-259.

structed the way in which he codes experiences. The dimensions of Evaluation-Potency-Activity, found by Osgood, are stable even at that level. With regard to the reliability of the technique the test-retest data on correlation ranged between .50 and .80 when used with children in grades 5 and 6 according to their report. A later study by Heise[66] reports test-retest reliability of the instrument ranging from .87 to .97.

The adjective pairs used in this instrument were the same as those used in a Ph.D. dissertation by Guerin.[67] They were selected from among those identified by Divesta as having a high discriminating value where used with children in grades 4, 5 and 6.

The instrument was designed as follows: using 15 sets of paired opposite adjectives, the child rated his/her attitudes toward each of the concepts--me, my classmates, my school. Rating is on a scale of 7, and the adjective pairs are factored to show change in evaluation (good/bad),

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[66]David R. Heise, Some Methodological Issues in Semantic Differential Research, Psychological Bulletin 44: 3633, 1969.

[67]Gilbert Guerin, "The Differential Effects of Association and Involvement upon the Attitudes of Regular Class Students toward Educable Mentally Retarded Students" Ph.D. Dissertation in Special Education with San Francisco State University in the Graduate Division of the University of California, Berkeley, 1972.

potency (weak/strong), and activity (participatory/ non-participatory). For each of the concepts, the pairs were randomly mixed.

The following table shows the Semantic Differential test factors and adjective pairs:

Evaluation		Potency		Activity	
sweet	sour	strong	weak	fast	slow
pretty	ugly	big	little	brave	not brave
friendly	unfriendly	long	short	loud	quiet
right	wrong	heavy	light	moving	still
good	bad	hard	soft	sharp	dull

The Semantic Differential was administered to both the experimental group and the control group by their respective teachers. The pre-test was given 9 school days prior to the start of the *e s t* training and the post test I, two school days following the training, the test was readministered (post test II) by the sixth grade teachers in whose classes the experimental and control group had been dispersed. The procedure for administering the instrument is specified in the "Instructions to the Teacher." (Appendix C)

Teacher-Parent-Child Raing Scales

Children's Rating Scales

A category-type rating scale was used in this study. The children were asked by their teachers, to complete a 28 item scale. The items appeared in 2 forms; the first, containing 23 items, had the children respond to the frequency with which they perform certain behaviors, since having taken the training (e.g. I get ready for school on time, I get upset easily).

The second form used was that of a series of questions to which the children assigned a value on a 7 point scale between "yes" and "no" (Can you really become what you want to be when you grow up?"). (Appendix C)

The first form of the test was administered to the *e s t* - trained children immediately following, and 18 months after their participation in the training. Both the *e s t* children and the control group were pretested just prior to the training, using form 2 of the scale. It was given 2 days after the training and 18 months later.

Parent-Teacher Rating Scales

These scales were designed to determine the reliability and validity of the children's rating scale. They contained 15 statements relating to the child's behavior

and attitude specific to the items on the child's scale. The parents and teachers filled out rating scales assigning a change value on a 5-point scale between a negative extreme of "never," a median of "often," and a positive pole of "always" to 15 statements. The scales were administered prior to, immediately following and 18 months after the training.

Unobtrusive Measures

Unobtrusive measures were also used to evaluate increases in the child's demonstrated level of communication, participation, responsibility and ability to produce results. These measures include school grades, scores on the Comprehensive Tests of Basic Skills, unsolicited observations of parents, teachers and administrators, attendance records, particular examples of outstanding behavior, as well as other supportive materials.

The Comprehensive Tests of Basic Skills (CTBS) are a series of tests which were standardized on a large national sample of students, randomly selected, from grades 2 through 10.

As described in the manual, the items in the CTBS measure generally the following abilities:

1. The ability to recognize and/or apply techniques, including performing fundamental operations.

2. The ability to translate or convert concepts from one kind of language (verbal or symbolic) to another.

3. The ability to comprehend concepts and their interrelationships.

4. The ability to extend interpretation beyond stated information.

The CTBS are administered in grades 2 through 12 twice a year in all school districts in California.

Analysis and Results[68]

Data collected as a test of hypotheses 1, 2 and 3 are presented for descriptive purposes. The small number of subjects for which there were complete results did not warrant statistical analysis.

As a test of hypotheses 4, 5, 6 and 7 repeated measures analysis of variance was used to answer the following questions:

1. Is there a difference in performance between the *e s t* group and the controls?

2. Is there a change in performance for the total sample over time?

3. Is the pattern of performance over time the same for both groups (interaction of performance and time)?

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[68] The writer is grateful to Jacqueline Kosecoff, Ph.D., and her colleagues at the Center for the Study of Evaluation at the University of California for their assistance in analyzing the data and preparing the tables contained herein.

Hypothesis One

There will be a significant increase in the children's demonstrated level of communication as measured by items in the Teacher-Parent-Child Rating Scale and other unobtrusive measures.

The Teacher-Parent-Child Rating Scale was used to measure the child's demonstrated level of communication. The experimental group completed the rating scale immediately following and 18 months after the training.

Repeated measures analysis of variance was not performed due to the small number of subjects for which there were complete results. Table 3 presents the data collected. There is a very slight increase in the mean score for the children. The parent and teacher rating scales verify this slight increase, with the teacher ratings having the highest increase.

The following unobtrusive measures are offered as supportive of the child's demonstrated level of communication.

On the school report cards was a measure for work habits which included: listens attentively, follows directions, items identified as being related to communication. A leter grade (A, B, C, D, F) was given by the teacher. The

Table 3

TEACHER-PARENT-CHILD RATING SCALE

COMMUNICATION - *e s t* ONLY

	TEACHER	PARENT	CHILD
5th Grade	M=19.1 SD=2.57 N=24	M=17.7 SD=3.17 N-25	NO DATA
5th Grade Post - test #1	M=19.2 SD=2.63 N=25	M=18.5 SD=2.45 N=16	M=20.2 SD=3.38 N=24
6th Grade Post - test #2	M=22.8 SD=7.60 N=18	M=18.0 SD=2.16 N=4	M=20.3 SD=5.98 N=15

M = Mean Score

SD = Standard Deviation

N = Number of Subjects

grades were transposed to a 2-digit number (A=4.0, B=3.0, etc.) and mean scores were calculated.

At the end of the fourth grade the mean score for the experimental group was 2.3. Fifth grade scores for this group decreased to 2.0.

The children's scores increased in the sixth grade to a mean of 2.4. This was the year after the training when the children were dispersed into different classrooms. The principal of the school noted that "the children no longer resolved their disagreements by fighting. They communicated verbally with each other instead."

Another statement by the principal was "I have observed *e s t* - trained children participating in an election for student officers in a most confident, poised, and creative manner in contrast to non-trained children who exhibited the usual stage fright and hesitation about speaking before a large group of peers. In addition, several entries in an essay contest were from *e s t* - trained children. One of the winners, an *e s t* graduate, expressed her self-image by stating, "I am somebody and it is really great. I am so proud to be me, free-minded, strong-willed, religious in my own way. I am the master of my mind." Another stated, "I have a mind of my own to think about what I want to think and to have the power to

do what I think is right."

The data on the increase in the child's demonstrated level of communication as measured by the Teacher-Parent-Child Rating Scale, the Work Habits measure on the report card and the observation of the principal, is not conclusive. The null hypothesis cannot be rejected.

Hypothesis Two

There will be a significant increase in the children's demonstrated level of participation as measured by items in the Teacher-Parent-Child Rating Scale and other unobtrusive measures.

The Teacher-Parent-Child Rating Scale was used to measure the child's demonstrated level of participation. The experimental group completed the rating scale immediiately following and 18 months after the training.

Repeated measures analysis of variance was not performed due to the small number of subjects for which there were complete results. Table 4 presents the data collected. There is an average increase of 1.5 on the Child Scale. A similar direction is indicated by the Teacher and Parent Scales although to a lesser degree.

Attendance figures as recorded on school records were gathered as an unobtrusive measure of the child's demonstrated level of participation.

Attendance

The average attendance figures are presented in Table 5 and displayed graphically in Figure 1. The *e s t* group has a standard deviation at grade 4 which is much larger than the control group. Perusal of individual attendance

Table 4

TEACHER-PARENT-CHILD RATING SCALE

PARTICIPATION - *e s t* ONLY

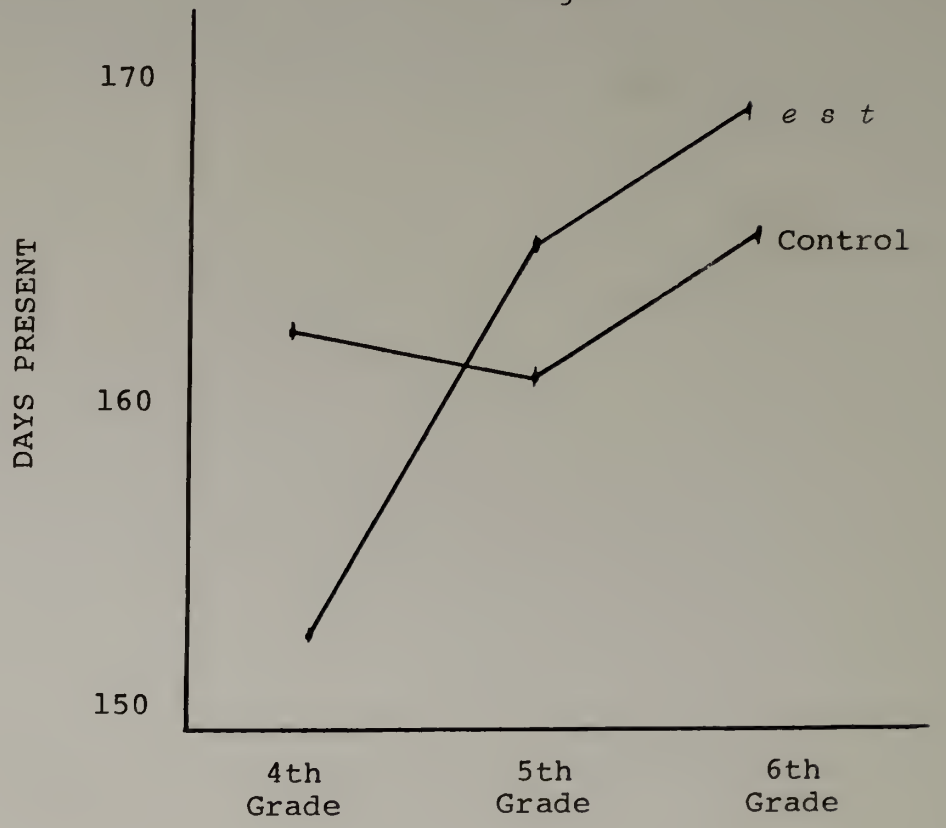
	TEACHER	PARENT	CHILD
5th Grade Pretest	M=10.4 SD=1.20 N=24	M=17.8 SD=2.65 N=25	NO DATA
5th Grade Post - test #1	M=10.1 SD=3.00 N=25	M=17.6 SD=3.18 N=16	M=14.5 SD=3.55 N=25
6th Grade Post - test #2	M=10.8 SD=1.74 N=17	M=18.3 SD=3.10 N=4	M=16.0 SD=3.23 N=16

Table 5

ATTENDANCE
NUMBER OF DAYS PRESENT

	e s t N-18	Control N=13
4th Grade	M=152.1 SD=37.7	M=161.3 SD=13.6
5th Grade	M=163.4 SD=8.5	M=160.0 SD=11.7
6th Grade	M=168.2 SD=9.2	M=164.2 SD=11.5

Figure 1



figures revealed 2 individuals who were present only 31 and 81 days during the fourth grade. One hundred twenty-nine days was the next lowest attendance figure. These 2 individuals pulled the mean of the *e s t* group down and caused the large standard deviation. Their attendance was much closer to the average in fifth and sixth grades (151 and 158 days). Thus the fourth grade *e s t* attendance figures are an artifact of the 2 exceptionally low figures and the gain in attendance was less dramatic than the figures suggest. The median is a more appropriate measure of attendance. The proportion of *e s t* and control subjects whose attendance was greater than the combined median is presented in Table 6. The values are about the same for both groups. The *e s t* group showed an increase in days present over the control and the difference is not significant.

The *e s t* children's successful participation in school elections, mentioned earlier in remarks by the principal, is included here as an unobtrusive measure of increase in the child's demonstrated level of participation.

The data on the increase in the child's demonstrated level of participation as measured by the Teacher-Parent-Child Rating Scale, the increase in attendance, and the report of the principal are not conclusive. The null

hypothesis cannot be rejected.

Table 6

PROPORTION OF STUDENTS WHOSE ATTENDANCE WAS ABOVE THE MEDIAN VALUE

	Median Att.	No. Above Med.	
		e s t	Control
4th Grade	165	10/18	6/13
5th Grade	165.5	9/18	6/13
6th Grade	168.2	9/18	6/13

Hypothesis Three

There will be a significant increase in the children's demonstrated level of responsibility as measured by items in the Teacher-Parent-Child Rating Scale and other unobtrusive measures.

The Teacher-Parent-Child Rating Scale was used to measure the child's demonstrated level of responsibility. The experimental group completed the rating scale immediately following and 18 months after the training.

Repeated measures analysis of variance was not performed due to the small number of subjects for which there were complete results. Table 7 presents the data collected. There is a slight decrease in the child's rating of his/her responsibility. The Parent Rating concurs. The Teacher Rating however indicates a substantial increase in the child's demonstrated level of responsibility from the fifth to the sixth grade.

On the school report cards was a measure for citizenship which included, "accepts responsibility." A letter grade (A, B, C, D, F) was given by the teacher. The grades were transposed to a 2-digit number (A=4.0, B=3.0, etc.) and a mean score was calculated.

At the end of the fourth grade the mean score for the experimental group was 2.3. Fifth grade scores for this

Table 7

TEACHER-PARENT-CHILD RATING SCALE

RESPONSIBILITY - *e s t* ONLY

	TEACHER	PARENT	CHILD
5th Grade Pretest	M=20.8 SD=3.40 N=24	M=18.4 SD=2.72 N=25	M=41.16 SD=5.23 N=25
5th Grade Post - test #1	M=20.8 SD=3.01 N=25	M=19.3 SD=2.77 N=15	M=39.2 SD=5.87 N=24
6th Grade Post - test #2	M=23.9 SD=9.91 N=18	M=18.2 SD=2.06 N=4	M=39.1 SD=12.5 N=17

group decreased to 2.0.

The children's scores increased in the sixth grade to a mean of 2.4. This was the year after the training when the children were dispersed into different classrooms.[69]

School attendance could also be seen as a matter of responsibility. For the data on attendance see the discussion under Hypothesis Two.

The data on the increase in the child's demonstrated level of responsibility as measured by the Teacher-Parent-Child Rating Scale, the Citizenship measure on the report card and the attendance record are not conclusive. The null hypothesis cannot be rejected.

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[69]It should be noted that these scores are identical to those reported for Work Habits in the discussion of Hypothesis One. It should be clear that this is a different measure.

Hypothesis Four

There will be a significant increase in the children's demonstrated ability to produce results as measured by the Comprehensive Tests of Basic Skills, report card grades and other unobtrusive measures.

Reading and arithmetic scores from the Comprehensive Tests of Basic Skills (CTBS) and report cards were available as measures of the child's demonstrated ability to produce results. "To produce results" is used to mean the child successfully accomplishing a task related to work in school. Each measure was obtained prior to the training, 6 months after the training and 18 months after the training.

The results are summarized in Tables 6 and 7.

A repeated measures analysis of variance was performed for each achievement measure to answer the following questions:

1. Is there a difference in achievement between the *e s t* group and the controls?

2. Is there a change in achievement for the total sample over time?

3. Is the pattern of achievement over time the same for both groups? (interaction of achievement and time).

The analysis of variance for CTBS reading scores is

Table 8

READING ACHIEVEMENT

CTBS

	e s t N=13	Control N=10
4th Grade	M=4.015 SD=1.098	M=4.250 SD=1.526
5th Grade	M=4.231 SD=1.486	M=5.370 SD=1.711
6th Grade	M=5.831 SD=2.591	M=5.630 SD=1.791

REPORT CARD

	e s t N=19	Control N=15
4th Grade	M=2.932 SD=.881	M=2.913 SD=.921
5th Grade	M=3.121 SD=.771	M=3.420 SD=.493
6th Grade	M=3.179 SD=.515	M=3.287 SD=.709

Table 9

MATH ACHIEVEMENT

CTBS

	e s t N=13	CONTROL N=10
4th Grade	M=4.023 SD=1.229	M=3.740 SD=.677
5th Grade	M=4.638 SD=1.062	M=5.100 SD=1.170
6th Grade	M=6.7000 SD=1.678	M=5.460 SD=.990

REPORT CARD

	e s t N=19	CONTROL N=15
4th Grade	M=2.932 SD=.881	M=2.913 SD=
5th Grade	M=3.121 SD=.771	M=3.420 SD=.493
6th Grade	M=3.179 SD=.515	M=3.287 SD=.709

presented in Table 8. The change in CTBS reading scores over time for the entire group was significant ($p < .01$). The difference in mean scores between the *e s t* group and the control group was not significant, nor was the interaction of groups and time. However, examination of the mean scores for the two groups reveals a different pattern of achievement growth for the 2 groups (Figure 2) which, may indicate the beginning of an increased rate of achievement growth for the *e s t* group. They made almost no gain between grades 4 and 5. Then between grades 5 and 6 they gained a year and 6 months in reading achievement. This increase in scores from the fifth grade to the sixth, is significant ($p = .05$).

The second measure of reading achievement was report card grades. The analysis of variance for reading grades is reported in Table 11. The difference between groups was not significant, nor was the time x group interaction. There was again a significant change over time for the entire group ($p < .05$). The reading grades tended to increase as the school grade increased (Figure 3). One exception was the slight decrease for the control group between grades 5 and 6. The reason for the increase in reading grades is not clear since the relationship between report card grades and CTBS scores is not consistent. The

Table 10

ANALYSIS OF VARIANCE FOR CTBS READING SCORES

SOURCE	SUM OF SQUARES	DF	MEAN SQUARE	F	PROB. F EXCEEDED
MEAN	1620.41528	1	1620.41528	227.76564	0.000
GROUPS	2.59271	1	2.59271	0.36443	0.553
ERROR	149.40234	21	7.11440		
TIME	29.11470	2	14.55735	12.64902	0.000
GROUPS x TIME	5.28191	2	2.64095	2.29475	0.113
ERROR	48.33647	42	1.15087		

Figure 2

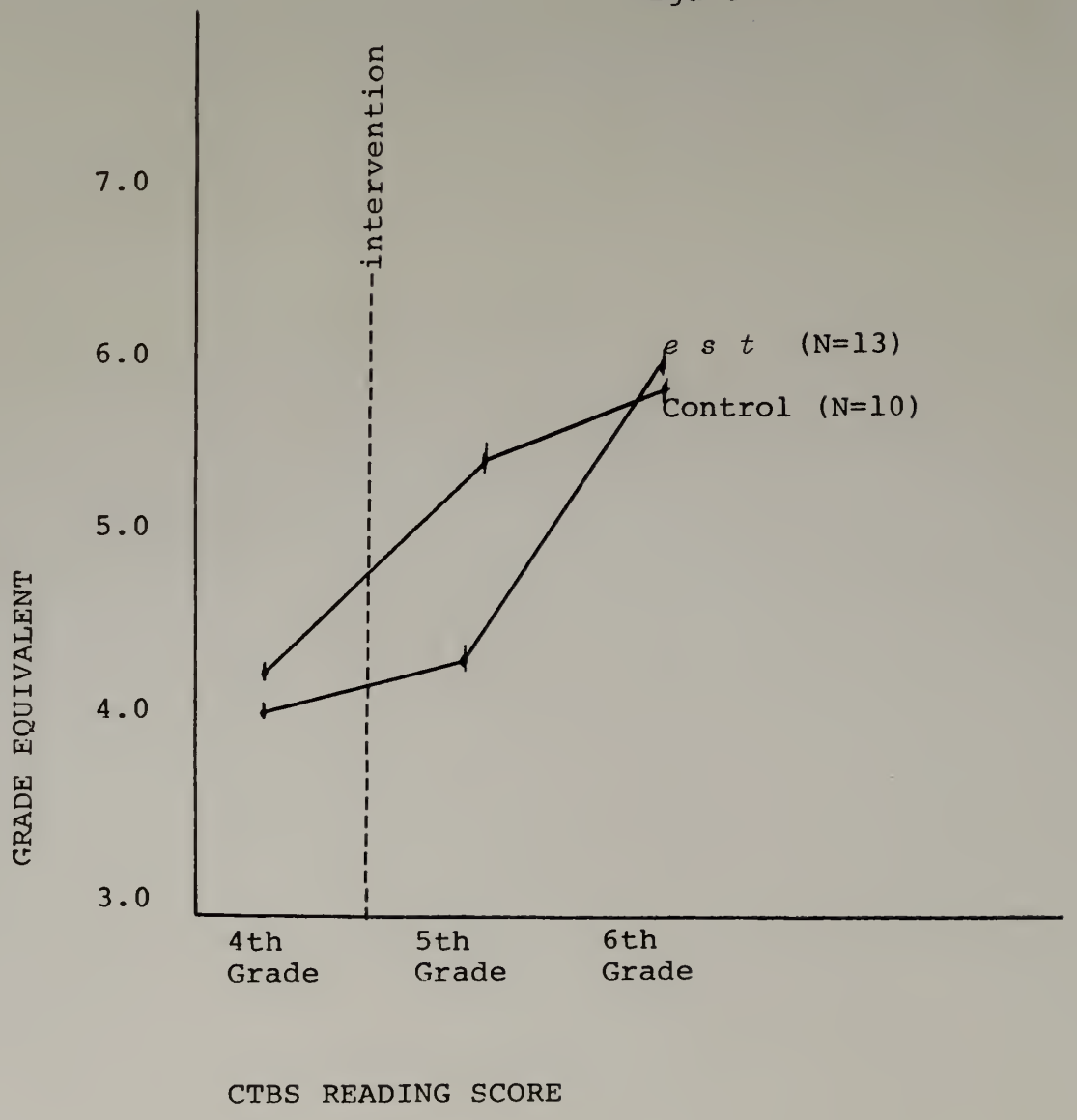
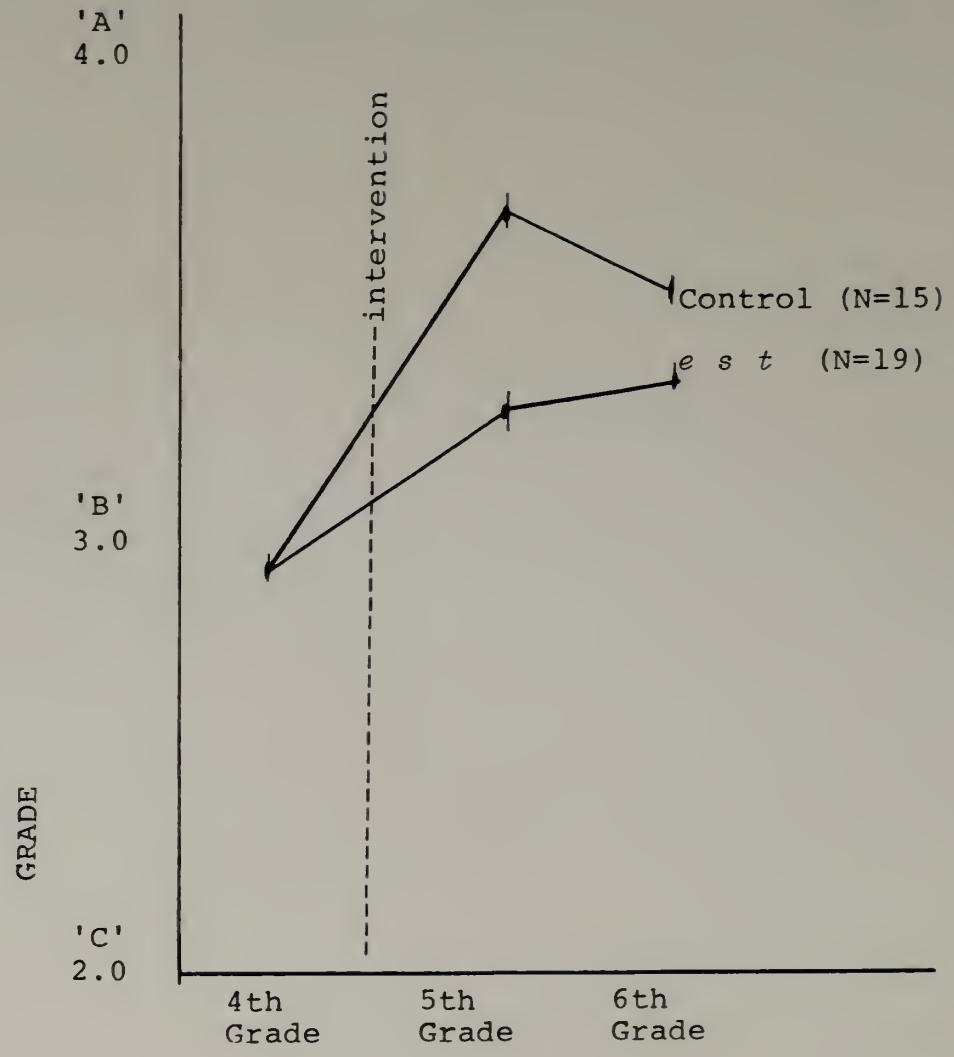

7.0
6.0
5.0
4.0
3.0
intervention
e s t (N=13)
Control (N=10)
GRADE EQUIVALENT
4th Grade
5th Grade
6th Grade
CTBS READING SCORE

Table 11

ANALYSIS OF VARIANCE FOR READING SCORES

SOURCE	SUM OF SQUARES	DF	MEAN SQUARE	F	PROB. F EXCEEDED
MEAN	992.97510	1	992.97510	1120.09766	0.000
GROUPS	0.42157	1	0.42157	0.47554	0.495
ERROR	28.36824	32	0.88651		
TIME	2.44644	2	1.22322	3.34350	0.042
TIME x GROUPS	0.42761	2	0.21381	0.58441	0.560
ERROR	23.41444	64	0.36585		

Figure 3



REPORT CARD GRADES - READING

increase for the control group between grades 4 and 5 may reflect their increased performance as indicated by CTBS scores, but the *e s t* group's lack of growth in CTBS scores during this period is not reflected in their grades nor is their increase between grades 5 and 6. There may be a Hawthorne effect due to the presence of the *e s t* program within the school which generalized to the entire group, or there may be different standards applied by the fifth and sixth grade teachers.

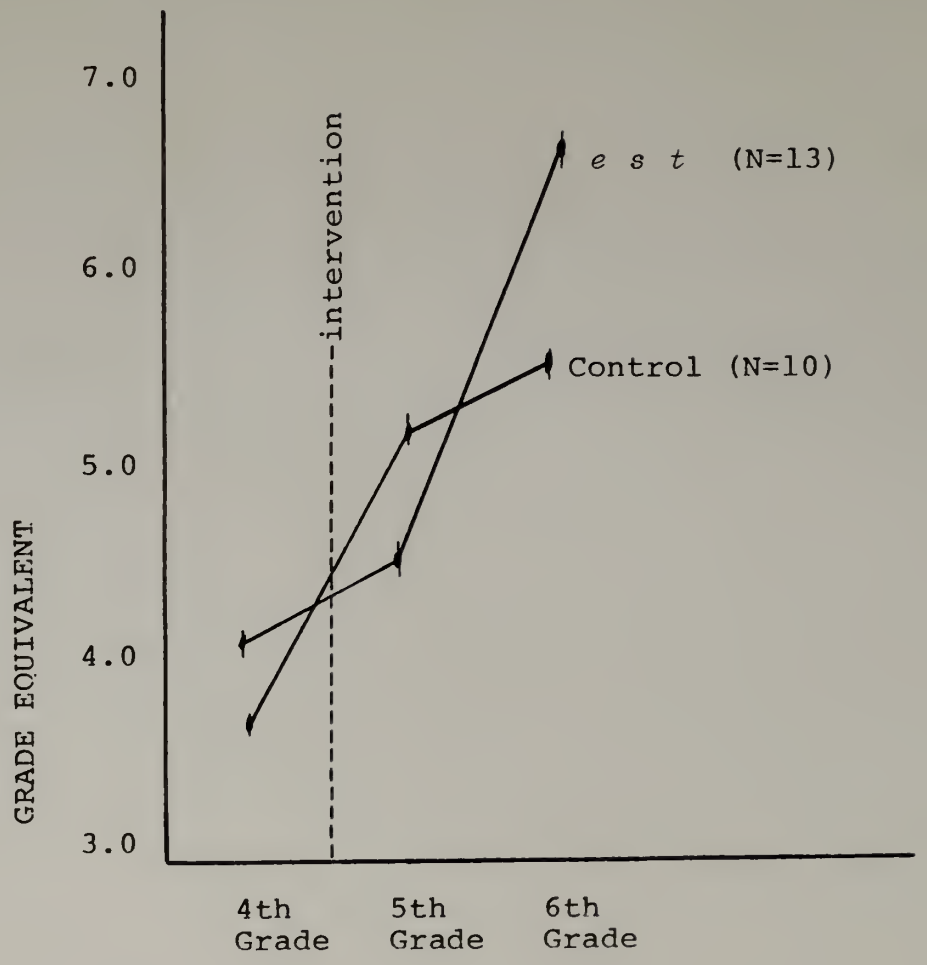
The analysis of variance for CTBS math scores is presented in Table 12. The expected increase over time was evident and significant ($p<.01$). The overall difference between groups was not significant, but the interaction between groups and time was significant ($p<.01$). Figure 4 shows the change in CTBS math scores over time. The control group made a larger gain from grade 4 to grade 5 and then made little gain between grades 5 and 6. The *e s t* group made a 6 month gain during the first year and a 2 year, 1 month increase in the school year following the training. This increase for the *e s t* group, compared to the control is significant at the .01 level. This pattern of growth is similar to that demonstrated with the CTBS reading scores. The relatively large difference between the sixth grade scores of the two groups was not significant

Table 12

ANALYSIS OF VARIANCE FOR CTBS MATH SCORES

SOURCE	SUM OF SQUARES	DF	MEAN SQUARE	F	PROB. F EXCEEDED
MEAN	1657.60352	1	1657.60352	507.55249	0.000
GROUP	2.12302	1	2.12302	0.65006	0.429
ERROR	68.58337	21	3.26587		
TIME	54.82373	2	27.41187	52.00505	0.000
TIME x GROUP	8.22459	2	4.11230	7.80174	0.001
ERROR	22.13820	42	0.52710		

Figure 4



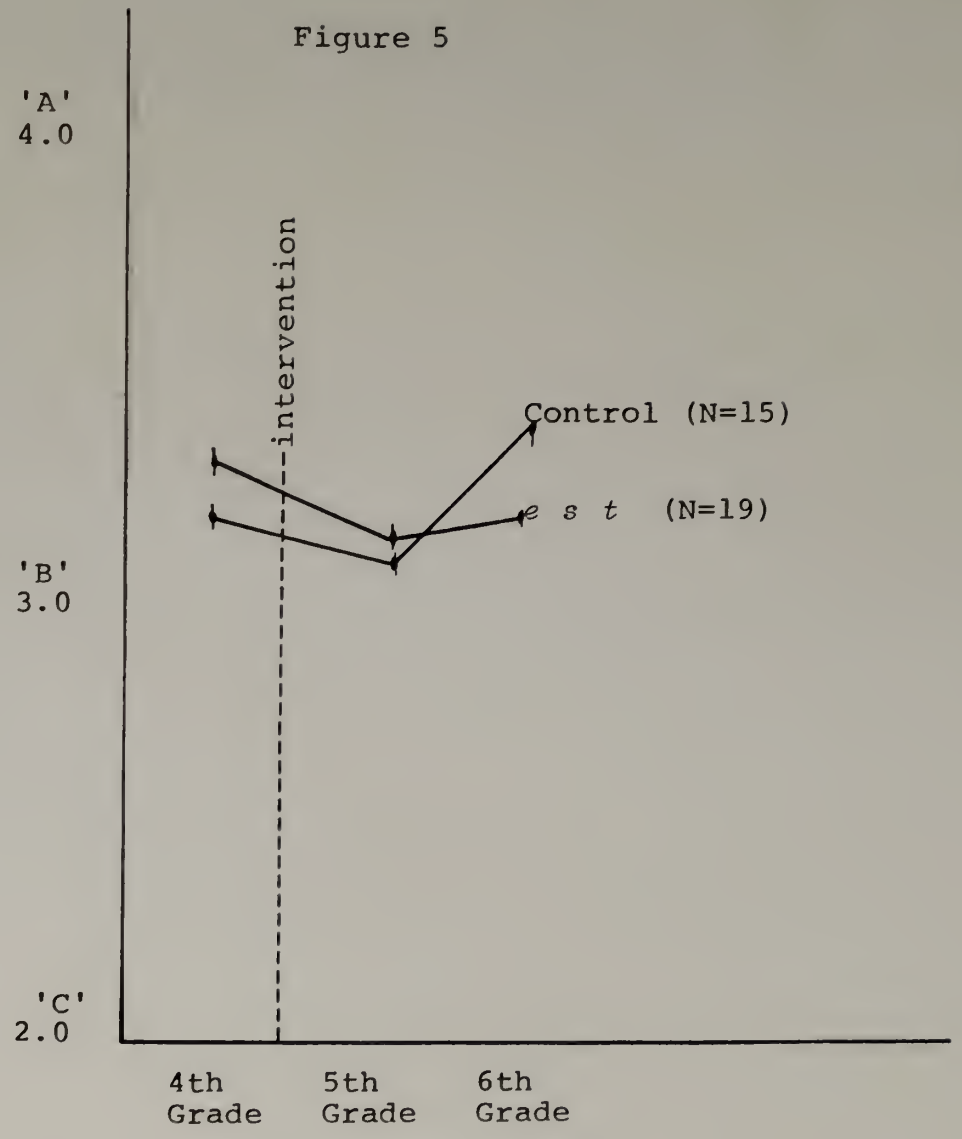
CTBS MATH SCORES

at the .05 level ($t=1.6416$ $df=30$ $p<.10$) but is suggestive. Perhaps a larger sample would have disclosed a significant difference. Sixth grade CTBS scores were available for only 32 children.

The analysis of variance for math grades is presented in Table 13. There were no significant differences. Figure 5 illustrated the average report card grades for fourth, fifth and sixth grade. It is interesting to note that the pattern of math grades is the reverse of the CTBS math scores. The *e s t* group has higher CTBS scores but lower grades. This further illustrates the need to determine the relationship of CTBS scores to school achievement.

Since increase in scores was evidenced by both the experimental group and the control and since no consideration was given to preventing the effects of the *e s t* experience from influencing others in the school, it was decided to use average scores on the CTBS for ESEA Title I school children for additional comparison (Table 14). Figures 6 and 7 show the change in CTBS scores for the *e s t* group and control group were 5 months and 7 months beyond the average scores for Title I school children. At the end of the fifth grade, the year in which the training occurred, the control group scored a year beyond the Title I average while the *e s t* group scored consistent with the

Figure 5



REPORT CARD GRADES - MATH

Figure 6

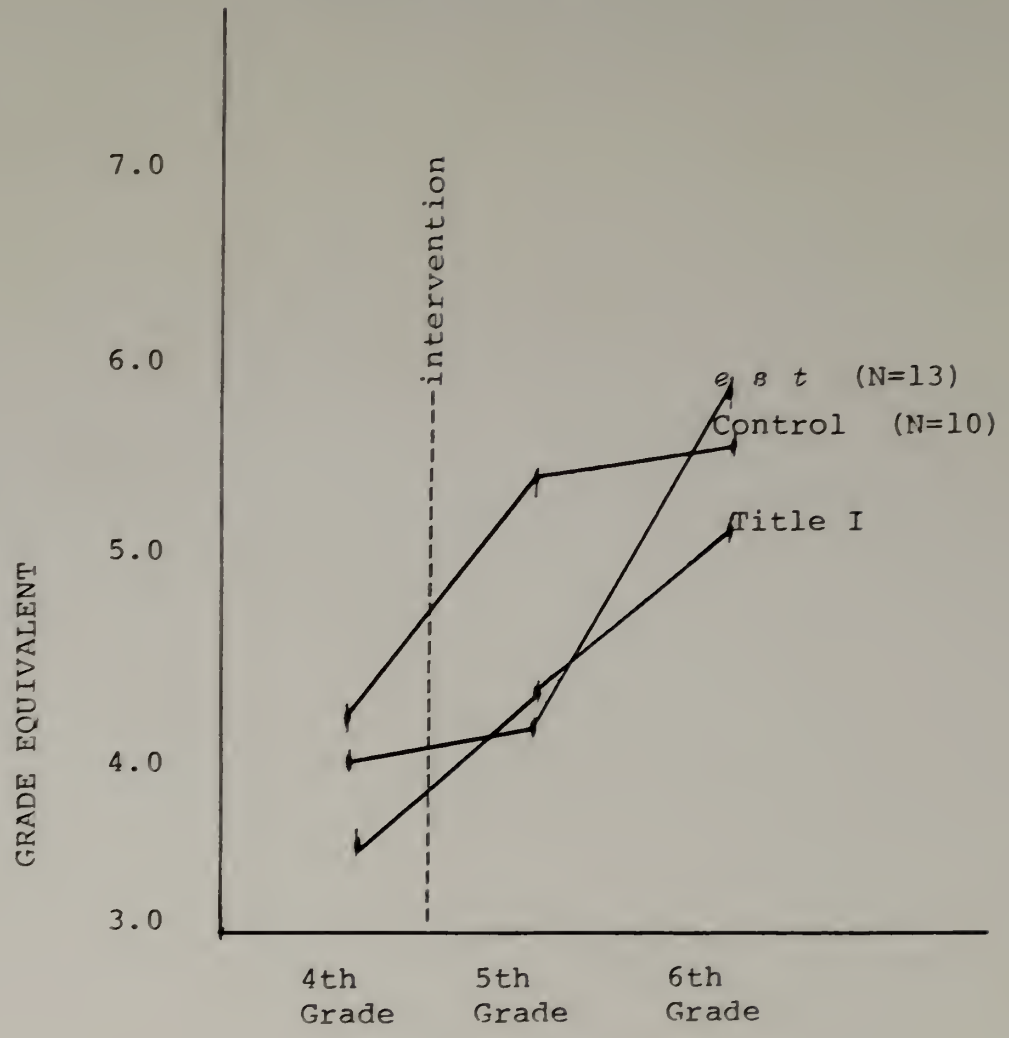
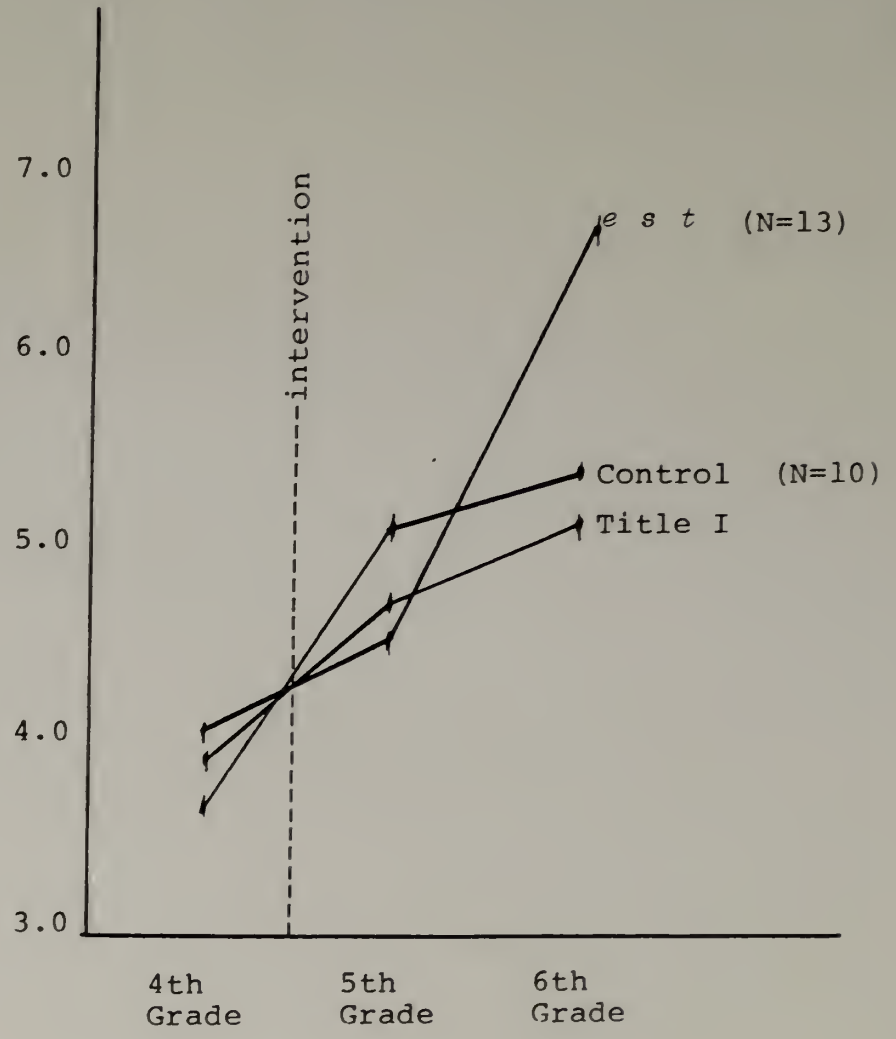

7.0
6.0
5.0
4.0
3.0
GRADE EQUIVALENT
intervention
e s t (N=13)
Control (N=10)
Title I
4th Grade
5th Grade
6th Grade
CTBS READING SCORES

Figure 7



CTBS MATH SCORES

Table 13

ANALYSIS OF VARIANCE FOR MATH GRADES

SOURCE	SUM OF SQUARES	DF	MEAN SQUARE	F	PROB. F EXCEEDED
MEAN	1004.95068	1	1004.95068	728.47925	0.000
GROUP	0.02893	1	0.2893	0.02097	0.886
ERROR	44.14461	32	1.37952		
TIME	0.84014	2	0.42007	2.04601	0.138
TIME x GROUP	0.61269	2	0.30635	1.49210	0.233
ERROR	13.14002	64	0.20531		

Table 14

COMPREHENSIVE TESTS OF BASIC SKILLS

	CTBS READING SCORES			CTBS MATH SCORES		
	e s t	CONTROL	TOTAL ESEA	*e s t*	CONTROL	TOTAL ESEA
4th Grade	4.0	4.2	3.5	4.0	3.7	3.8
5th Grade	4.2	5.3	4.3	4.6	5.1	4.7
6th Grade	5.8	5.6	5.1	6.7	5.4	5.4

average. By the end of the sixth grade, the *e s t* group and control group scored beyond the Title I average, 7 months and 5 months respectively.

In math, the *e s t* group was slightly beyond the Title I average at the end of the fourth grade. Control was about average. At the end of the fifth grade the *e s t* group was on average and the control group was somewhat beyond that. At the end of the sixth grade the control was on average and the *e s t* group was 1 year, 3 months beyond that.

A similar pattern exists in the rate of change per year in reading and math scores. The *e s t* group was beyond average at the end of the fourth grade. They scored on average at the end of the fifth grade and at the end of the sixth grade, scored 7 months beyond average in reading and 1 year, 3 months beyond average in math.

The null hypothesis was rejected based on the increase in reading and math scores on the CTBS from the fifth to the sixth grades. Specifically, the analysis is based on the increase of 2 years and 1 month in math from the fifth to the sixth grade, which had the *e s t* group scoring 1 year, 3 months beyond the sixth grade scores of the control and of the average for all ESEA schools.

Hypothesis Five

There will be a significant change in a positive direction in the children's attitude toward self as measured by the Semantic Differential Instrument.

The Semantic Differential (SD) was administered to both experimental and control groups, 9 days prior and 2 days following the *e s t* training. It was readministered to both groups 18 months following the training.

Using 15 randomly mixed, paired-opposite adjectives, the child rates his/her attitude toward the concept "me." Rating was on a scale of 7, and the adjective pairs were factored to show change in evaluation (good/bad) potency (weak/strong),and activity (participatory/non-participatory).

Complete data are available for 15 *e s t* students and 8 control students. The results are summarized in Table 15. The analysis of variance failed to reveal any significant difference between groups, over time or in interaction between groups and time.

The data shows some change in mean score for the *e s t* child's attitude toward self. Immediately following the training there is a movement towards less evaluation (sweet, pretty, friendly, right, good) less activity (fast, brave, loud, moving, sharp) and increase in potency

Table 15

SEMANTIC DIFFERENTIAL INSTRUMENT

	ME - ACTIVITY		ME - EVALUATION		ME - POTENCY	
	e	*s t* CONTROL	*e*	*s t* CONTROL	*e*	*s t* CONTROL
	N=15	N=8	N=15	N=8	N=15	N=8
5th Grade Pre - Test	M=24.4 SD=4.01	M=24.2 SD=2.05	M=27.8 SD=2.21	M=26.0 SD=6.21	M=19.6 SD=5.69	M=20.5 SD=6.05
5th Grade Post - Test #1	M=23.6 SD=3.36	M=25.2 SD=2.96	M=24.1 SD=3.53	M=26.6 SD=4.27	M=20.5 SD=4.84	M=23.3 SD=5.52
6th Grade Post - Test #2	M=26.3 SD=5.39	M=25.8 SD=3.99	M=27.7 SD=8.51	M=29.8 SD=3.53	M=19.8 SD=6.60	M=25.3 SD=7.63

(strong, big, long, heavy, hard). Scores collected 18 months later reverses this movement. The scores increase in activity and evaluation and drop slightly in potency. The control maintains an increase from Pre test to Post test #1 and Post test #2.

It is not possible to determine if the change in scores for the *e s t* children was an actual change in attitude, or whether it was a more honest response to the scales or whether the instrumentation was merely an inaccurate measure.

Evidence does not warrant rejection of the null hypothesis.

Hypothesis Six

There will be a significant change in a positive direction in the children's attitude toward others as measured by the Semantic Differential Instrument.

The child rated his/her attitude toward the concept "classmates" on this scale described in Hypothesis Five, above.

Complete data are available for 15 *e s t* students and 8 control students. The results are summarized in Table 16. The analysis of variance failed to reveal any significant difference between groups, over time or in interaction between groups and time.

Descriptively, the change in attitude of the *e s t* children toward their classmates is one of less activity and evaluation and somewhat greater potency.

The data do not warrant rejection of the null hypothesis.

Table 16

SEMANTIC DIFFERENTIAL INSTRUMENT

	CLASSMATES-ACTIVITY		CLASSMATES-EVALUATION		CLASSMATES-POTENCY	
	e s t N=15	CONTROL N=8	*e s t* N=15	CONTROL N=8	*e s t* N=15	CONTROL N=8
5th Grade Pre - test	M=23.1 SD=4.26	M=22.8 SD=5.93	M=22.5 SD=6.51	M=22.8 SD=7.14	M=26.5 SD=4.36	M=22.4 SD=4.16
5th Grade Post - Test #1	M=21.9 SD=5.19	M=21.9 SD=4.20	M=20.4 SD=3.20	M=23.6 SD=4.88	M=25.2 SD=4.92	M=20.7 SD=4.50
6th Grade Post - Test #2	M=21.6 SD=6.75	M=21.7 SD=2.55	M=18.9 SD=6.84	M=22.2 SD=5.12	M=27.3 SD=4.27	M=27.2 SD=4.09

Hypothesis Seven

There will be a significant change in a positive direction in the children's attitude toward environment as measured by the Semantic Differential Instrument.

The child rated his/her attitude toward the concept "school" on this scale described in Hypothesis Five, above.

Complete data are available for 15 *e s t* students and 8 control students. The results are summarized in Table 17. The analysis of variance failed to reveal any significant difference between groups, over time or in interaction between groups and time.

The mean scores of the *e s t* children reflects a movement similar to that described in Hypothesis Five, above, the child's attitude toward self.

The results are not significant and the null hypothesis cannot be rejected.

Table 17

SEMANTIC DIFFERENTIAL INSTRUMENT

	SCHOOL-ACTIVITY		SCHOOL-EVALUATION		SCHOOL-POTENCY	
	e s t N=15	CONTROL N=9	*e s t* N=15	CONTROL N=9	*e s t* N=15	CONTROL N=9
5th Grade Pre - Test	M=23.1 SD=2.43	M=23.2 SD=4.68	M=20.0 SD=5.13	M=22.7 SD=6.34	M=22.1 SD=4.23	M=23.0 SD=5.29
5th Grade Post - Test #1	M=22.9 SD=3.77	M=23.8 SD=4.55	M=19.7 SD=4.22	M=23.4 SD=5.32	M=22.7 SD=5.38	M=21.1 SD=5.01
6th Grade Post - Test #2	M=23.9 SD=5.47	M=21.6 SD=2.19	M=21.1 SD=8.72	M=19.4 SD=4.50	M=21.8 SD=4.69	M=20.9 SD=2.62

Discussion

This study, concerning an *e s t* Children's Training done in a fifth grade class of an inner city school, was essentially descriptive in nature. It was based on the assumption that changes in behavior would become manifest following children's participation in the *e s t* training.

The study confirms the near impossibility of tabulating the "effects" of the *e s t* training. The increase in freedom, which almost all *e s t* graduates report, makes it hard to predict in what ways people will manifest the training experience. This is a scientific paradox with which *e s t* researchers are uncomfortably familiar.

The purpose of the study was to test the hypothesis that the children who participated in the training are now demonstrating a greater degree of communication, participation, responsibility and ability to produce results and that their attitudes toward self, others and environment has shown change in a positive direction.

Ex post facto research was done to test these hypotheses. Kerlinger has succinctly defined such research as "that research in which the researcher starts with the observation of a dependent variable or variables. He then studies the independent variables in retrospect for their

possible relations to, and effects on, the dependent variable or variables."[70]

It was intended to establish a functional relationship between the variables. As Donald Ary, Lucy Cheser Jacobs and Asghar Razavieh point out, "a functional relationship is one in which it has been demonstrated that a change in one variable is accompanied by a change in the other, but the relationship is probably based on a complex system of interactions rather than being directly causal."[71]

The instrument used to test these hypotheses included the Osgood Semantic Differential, a Teacher-Parent-Child Rating Scale and unobtrusive measures including the Comprehensive Tests of Basic Skills (CTBS).

Data collected suggested a slight pattern of increase in the demonstrated level of communication, participation and responsibility and an indication of change in attitude toward self, others and environment. These patterns were not statistically significant.

An increase in the children's demonstrated ability to produce results was substantiated by their increase in reading and math scores from the fifth to the sixth

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[70]Fred N. Kerlinger, Foundations of Behavioral Research (New York: Holt, Rinehart and Winston, 1966) p. 360.

[71]Donald Ary, Lucy Cheser Jacobs, Asghar Razavieh, Introduction to Research in Education (New York: Holt, Rinehart and Winston, Inc. 1972) p. 265.

grade. The finding was significant. It should be noted that when the children's reading and math scores are observed in relation to the control over the 2 year period, the increase is significant. The conflicting patterns that emerge leave room for much speculation.

The limitations of the study, in terms of experimental research are severe. Since the training was conducted in November 1973, 10 additional teachers at the school have taken the *e s t* training. It is difficult to sort out whether or not any influence on the children in this study was related to their direct participation in the training or whether or not it was a function of their being with teachers who had had the *e s t* experience. Likewise, the experimental group can not really be established in relation to a control since all children in the school may have "gotten it" (had an experience of *e s t*) as a function of being with *e s t* graduate teachers.

The performance of the school as a whole indicates that generally the children in the school increased their demonstrated ability to produce results, i.e., successfully accomplish school tasks.

A report issued by the Measurement and Evaluation Section of the Los Angeles Unified School District reveals that the school in which this case study was based achieved

scores on the CTBS higher than the average for the other Los Angeles Area C Schools and higher than the average for all ESEA Title I Schools. This was for all grade levels at the end of the 1975 school year. This is illustrated in Table 18.

The principal commented that "It may be possible that the entire sixth grade indirectly benefitted from the *e s t* - trained children's experience."

Additionally, the sixth grade reading scores for the school have gone from the eleventh percentile in 1971 to the twenty-sixth percentile in 1975.

Table 18

CASE STUDY SCHOOL TEST RESULTS FOR 1974-75

COMPARISON CHART

6th Grade Reading

Grade Equivalent			
e s t	Case School	Area C	Total ESEA
5.8	5.1	4.7	5.1

6th Grade Mathematics

Grade Equivalent			
e s t	Case School	Area C	Total ESEA
6.7	5.9	5.1	5.4

Recommendations

Following, are recommendations for further study on children and their participation in the *e s t* Children's Training.

A study of in-school Children's Trainings should include at least 10 experimental classroom and 10 control. The classrooms to participate should be randomly selected.

The sample should be carefully defined with regard to sex, age, race, culture, geographic location, IQ scores and test scores on a number of school subjects.

Hypotheses should be developed in advance and measures should then be selected or developed to test these hypotheses.

The subjects in the study should be tracked and tested more frequently at selected intervals.

Other available kinds of information such as grades, standardized test scores and attendance figures, should be identified and consideration should be given as to how to integrate these unobtrusive measures into the study.

The kinds of analysis that are to be performed should be determined in advance.

An additional source of information on children and their participation in the *e s t* Children's Training is the sample of children who take the Children's Training

offered by *e s t* on a regular basis. A limitation of such a study is the problem of self-selection. One would not be able to assume that children who have chosen to take the training are similar to children who did not. A way of controlling for this would be to set up a study that would obtain its sample from children who are registered for the training. The study would identify an experimental group who would not take the training during the time that this part of the study is being done.

Another additional limitation is the fact that all children who take the training must have at least one parent who is an *e s t* graduate.[72] This would contaminate data on the children in terms of their direct experience of the training. Related to this, a study could be established to collect data on children who take the training and those who do not, collected from the population of children of *e s t* - graduate parents. This would control for parental influence and any differences in the group could be attributed more specifically to their participation in the training provided the control group consisted of children registered in the training.

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[72]This is a policy of *e s t* , an education corporation. In the instances of the two in-school Children's Trainings, this policy was waived.

Conclusion

The purpose of this study was to substantiate informal reports by the principal, teachers, and parents of the children who participated in an *e s t* Children's Training, that the behavior of these children had "improved."

The findings on all but one measure were inconclusive. The lack of significant findings suggests the following possibilities:

1. The size of the sample was too small and the subject mortality rate too high to produce any conclusive data.

2. The instrumentation used in the study was not sensitive to the behavior changes being measured.

3. The contaminating variables were too numerous to allow for any conclusive data.

4. The significant increase in academic achievement was spurious. Additional follow up research on the *e s t* trained children is recommended to determine if this is the case or if a pattern of increase continues over time.

5. There is no relationship between the *e s t* training and increase in children's social and academic behavior as defined in this study. Additional research consistent with the previous recommendations is advised.

The informal reports of the principal, teachers, and parents along with the research findings on *e s t* referred to in Chapter I should lead the way to more studies of the *e s t* experience and success in school.

Coming Home on the Ox's Back

The struggle is over; gain and loss, the man is no more concerned with. He hums a rustic tune of the wood-man, he sings simple songs of the village-boy. Saddling himself on the ox's back, his eyes are fixed at things not of the earth, earthy. Even if he is called, he will not turn his head; however enticed he will no more be kept back.

Riding on the animal, he leisurely wends his way home:
Enveloped in the evening mist, how tunefully the flute vanishes away!
Singing a ditty, beating time, his heart is filled with a joy indescribable!
That he is now one of those who know, need it be told?

CHAPTER IV.

THE *e s t* EXPERIENCE: CONTEXT FOR EDUCATION

The Ox Forgotten, Leaving the Man Alone

The dharmas are one and the ox is symbolic. When you know that what you need is not the snare or set-net but the hare or fish; it is like gold separated from the dross, it is like the moon rising out of the clouds. The one ray of light serene and penetrating shines even before days of creation.

Riding on the animal, he is at last back in his home,
Where lo! the ox is no more; the man alone sits serenely.
Though the red sun is high up in the sky, he is still quietly dreaming,
Under a straw-thatched roof are his whip and rope idly lying.

Introduction

It is the view of this paper that what will work in education is not to change the curriculum or subject matter nor even to change the methods of presenting the subject matter. Both curriculum and methods are content in education. What will work is to transform the context.

Context is analagous to water to a fish. It is what is so so about a situation that not only is it not noticed but the thought of noticing it hardly ever occurs to us. It is the background against which events occur and it is the framework in which the contents of thoughts, feelings and actions are contained. This total context or configuration in which life is embedded influences the way in which life is perceived.

Context relates to Lewin's "life space."[73] Life space is made up of the person and the psychological environment (see Figure 8). Both the person and the psychological environment can be further differentiated into regions. The boundary lines both between the person and the psychological environment and the psychological environment and the non-psychological world are permeable.

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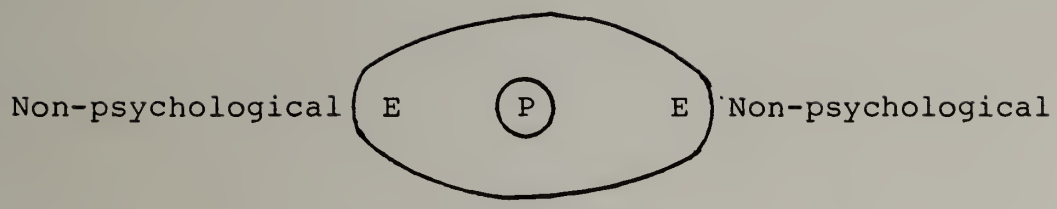
[73]Kurt Lewin in Calvin S. Hall and Gardner Lindzey, Theories of Personality, Second Edition, (New York: John Wiley & Sons, Inc., 1970) p. 211.

Figure 8



(P+E= Life Space, L)

This means that a personal fact can influence the environment, that environmental facts can influence the person, and that an event from the non-psychological world can change the whole set of facts in the life space.

This is an accurate way of describing the experience which occurred for me in *e s t*. The stated purpose of the *e s t* training is "to transform one's ability to experience living . . . "[74] One's ability to experience living is grounded in the total context in which one's life is contained. It is possible for an event, such as *e s t*, to occur which transforms that context or, as Lewin would say, "restructures the life space."[75]

This raised the question, however, that if you are an individual located in your own psychological environment, how can I speak of *e s t* in terms of creating a context or mode of being-in-the-world as if what is created is the same for each person? To address the question, the interaction between the elements of the life space, i.e., person and environment, will be discussed in terms of consciousness. Ornstein identifies ordinary consciousness as a

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[74]Werner Erhard, About *e s t*

[75]Calvin Hall and Gardner Lindzey, Theories of Personality (New York: John Wiley & Sons, Inc., Second Edition, 1970) p. 224.

personal construction.

> Each of us selects and constructs a personal world in several ways. Our sense organs gather information which the brain can modify and sort. This heavily filtered input is computed with memory, expectations, and body movements until, finally, our consciousness is constructed as a 'best guess' about reality.[76]

This personal reality was referred to as "point of view" in Chapter II. It is a way of operating in the world that almost demands that I be threatened by another's personal reality which is not consistent with mine. A life space constructed by ordinary consciousness is "designed for the primary purpose of individual biological survival."[77]

On the other hand, another mode of consciousness which is available to each person also exists. Ornstein calls it "mystic" consciousness and describes it in terms of being receptive, holistic, vivid, rich, ineffable, experiential, intuitive, simultaneous and a direct experience of reality. The "mystic" experience is a full emergence of this mode with the power to alter personal consciousness. The "mystic" experience was termed experience of Being in Chapter II and the alteration of personal

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[76]Robert E. Ornstein, The Psychology of Consciousness, (San Francisco, W. H. Freeman & Co., 1972) p. 19.

[77]Ibid., p. 45.

consciousness was termed mode of being-in-the-world.

To return to the question of the sameness of individual experiences of *e s t* :

> . . . the person who speaks of different 'modes of being-in-the-world' or 'modes of Dasein' has failed to grasp the very essence of man's existence . . . (Dasein) always refers exclusively to the very essence of all possible variants of actually occuring human perceptions and modes of behavior. There are myriads of different modes of human relationships and patterns of behavior toward what is encountered, all of them constituting man's one fundamental nature, i.e. his unique way of being-in-the-world as the disclosing, luminating realm of world-openness.[78]

Context as the disclosing, luminating realm of world openness relates to the concept of authenticity. Authenticity as a mode of being-in-the-world, is a function of the awareness that I am the source of my life.

> Man must responsibly take over all his possibilities for world-disclosing relationships, so that whatever may show itself in the light of these relationships can come forth into its being to the best possible extent. In other words, man is to accept all his life-possibilities, he is to appropriate and assemble these to a free authentic own self no longer caught in the narrowed-down mentality of an anonymous, inauthentic "everybody.' Man's freedom consists in becoming ready for accepting and letting be all that is . . . [79]

How does the mode of being-in-the-world translate to education?

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[78]Medard Boss in Calvin Hall and Gardner Lindzey, Theories of Personality, pp. 564-565.

[79]Ibid., pp. 561-562.

Context for Education: the Student

Some educators have been moving toward addressing the issue of context. Alschuler identifies three tactics into which Humanistic and Psychological Education procedures have been organized.[80] They are; (1) congruent courses in which a particular psychological element is taught directly e.g., achievement motivation, (2) confluent courses in which subject matter and psychological growth flow together and (3) contextual methods which look to change the characteristics of the learning situations, e.g., the organizational structure of the school, classroom climate, etc.

In his discussion of contextual methods, Alschuler refers to the research conducted by de Charms which substantiates the correlation between classroom climate and inschool achievement.

De Charms developed the term "origin climates" which relates to the student's self confidence and sense of control. His work indicates that the creation of origin climates maximizes the goals of education, both psychological and academic. Similarly Weinstein and Fantini identify self-image, relationship (connectedness) and

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[80]Alfred Alschuler, Psychological Education: Status of the Field, (New Jersey: Educational Technology Publications, 1972) p. 27.

control as the three major concerns expressed by students.[81] Self-image, relationship and control can be seen as factors of life-space.

As described in Chapter II, mode of being-in-the-world is based on the experience of Being which experience contains the awareness of responsibility. Responsibility is the experience of my being the author or source or cause in the matter of my life. The experience allows for my self-image to be one of "source," my sense of relationship to be one of having always been totally related and my sense of control to be one of being totally in control by virtue of being the creator of it all.

The following essay, written by one of the children who participated in the *e s t* training discussed in Chapter III, implies this mode of being.

> I am somebody, and it is really great. I am so proud just to be me, free-minded, strong-willed, religious in my own way. I am the master of my own mind.
>
> I am truly thankful that I can go to school, get an education, so that maybe one day I will be one of those who had the opportunity to succeed in politics, law or other fields. I'm also thankful that I can go to church and worship the God I believe in.
>
> You are somebody, too! It takes believing in

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[81] Gerald Weinstein and Mario Fantini, Toward Humanistic Education, p. 39.

> yourself; to conquer, not to be conquered as our ancestors were. Although it is good that we should want our ancestors as guides, for Black people have struggled, have shed many tears, yet have made many contributions to American culture.
>
> However, we must strive harder to achieve and to be ourselves. Every person is somebody in his own way.

Weinstein, probably more than any educator, is looking at education from the point of view of context for the student. What I see as the essential quality missing in Weinstein's curriculum is the broader context which is *e s t* . This context includes the issues of freedom, responsibility and choice. The following discussion is meant to illustrate the point.

Three major value assumptions for self-science education are: (1) that self-knowledge is gained to the degree that one is conscious of experiencing, (2) that the number of choices is a function of self-knowledge and (3) that the more choices one has the better. In *e s t* , I experienced that I have no choice but to choose what is. Choosing it the way it is puts me at cause rather than at the effect of it. Choosing it allows me to be responsible for it and being responsible puts me in control. There is nothing I cannot choose to be the way it is, thus I have total choice. Weinstein's statement is founded in the "more is better" syndrome. For example, if only I had

more education, then I would be successful, if only I had more love then I would be satisfied, or if only I had more choices then I'd be free. This way of thinking keeps one stuck in not being with what is so, here and now, and has one look to a time when it will be better. For me, it is perfect the way it is.

An *e s t* graduate teacher shared that he feels that being dissatisfied with a situation is a waste of time. He said, "If you're there, you might as well enjoy it." He wanted the students to understand this. When a child complained that he didn't want to be in school, this teacher said, "OK - let's play a game!" He asked the child: "What color is the rug?" "Blue." "OK, close your eyes and wish for it to be red." He repeated this a few times. He then had the child stand on a chair and he instructed him to jump off the chair and go up. The child always came down to the floor. He repeated this several times and finally asked the child to stand on the chair and jump down.

It is, as Sartre pointed out,[82] my freedom to choose to jump up or to jump down which makes gravity either a limitation or an aid.

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[82]Jean-Paul Sartre in Van Cleve Morris, Existentialism in Education, p. 52.

Weinstein's curriculum may, in fact, allow students to expand their awareness of themselves as choosing and responsible agents by providing them with opportunities to experience choosing their behavior. It is not the process which is inconsistent with *e s t*, it is the way information generated from the process is then stored. The primary tool used in self-science education is what Weinstein calls "The Trumpet." Relating this to a description of the process of the *e s t* training as described by Erhard, Guerin and Shaw[83] will serve to clarify the difference.

Essentially, the process of the Trumpet is that (1) the student confronts his reaction to a particular event or circumstance, (2) he observes his reactions in terms of his feelings, thoughts and actions, (3) he notices patterns of behavior and (4) acknowledges and accepts these patterns (5) determines what he gets out of this pattern (i.e., his end-gain) also what it costs him, and (6) he looks at and tries on alternative behavior and (7 & 8) he evaluates the new behavior and chooses to keep all, part or none of the new behavior.

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[83]Werner Erhard, Gilbert Guerin, Robert Shaw, "The Mind's Dedication to Survival," p. 16.

The process of the *e s t* training is that the individual observes his characteristic patterns of behavior. This is similar to steps 1-4 in the Trumpet except that in *e s t* these patterns are described as mechanical, habitual and stereotypic. "As the person develops a recognition of mechanical ways of living he can realize that he has acquired these patterns rather than that he is these patterns."[84]

The second step is when the person discovers his motivation for maintaining these patterns (i.e., "the pay-off"). This is the first part of the Trumpet step 5. The end-gain is seen in *e s t* as always related to survival. The person gets to be "right" or "self righteous." "As he gets a glimpse of what the mind accepted as the pay-off of these feelings, he gradually becomes aware of the patterns he uses to assert power and control in this situation."[85]

And the third step in the *e s t* training is when the person learns about the cost of his behavior pattern, what he loses. In the Trumpet it is the second part of step 5. In *e s t*, the loss is identified as a loss of

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[84]Ibid., p. 16.

[85]Ibid., p. 17.

aliveness, a diminished ability to experience life directly, and the absence of satisfaction. "In the final step the person discovers that the ultimate cost of protecting his identity, of maintaining a point of view, of having the payoff, is the loss of the experience of love, health, intimacy and zest for life."[86]

The intention behind the process of the Trumpet and that of the *e s t* training is very similar. In the Trumpet the choice is that of a change in behavior. In *e s t*, it is an alteration in the mode of being in which the behavior is based. The Trumpet process allows one to manipulate the content of one's life. *e s t* alters the context.

The Trumpet could be valuable used within the *e s t* context. It would bring to the student's awareness his patterns of behavior. The end result would be different. Rather than trying to change my behavior, I would observe the behavior, accept it and let it be. Changing things causes them to persist. Observing (i.e., experiencing) something takes it out of the realm of having an effect. I am now cause in the matter of my behavior. I am responsible for it. The integrity which held the behavior together has been broken and the behavior will dissolve.

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[86]Ibid., p. 17.

An example involves a teacher who asked a student who broke an agreement to remain after class. He asked her to answer the following questions:

How do you feel about my keeping you after class?

Where in your body do you feel that?

How many inches into your stomach?

How many inches from your back?

What size is it?

What shape is it?

What color is it?

Just take a look at the worst feeling.

Does it seem to be heavier or lighter?

Where is it now?

Is it anywhere else?

How big is it now?

What color is it now?

If you had something there besides the worst feeling, something you liked, what would it be?

What color is it?

He accepted and acknowledged whatever she answered. Their discussion concluded:

Teacher: Would you like for the worst feeling to go away?

Student: No.

Teacher: Very interesting. What do you get from that?

Student: I got it. I've got a choice.

"Man's freedom consists in becoming ready for accepting and letting be all that is . . . "[87]

When one's mode of being-in-the-world includes choosing to jump down when that is the direction in which one is going, and choosing to feel bad when that is what one is feeling then the potential exists for transcendental change. It is "that kind of change where nothing changes, where the thing expands its being itself."[88]

This experience of Being itself is the basis for a mode of being-in-the-world which mode allows for the experience of satisfaction and aliveness.

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[87]Medard Boss in Calvin Hall and Gardner Lindzey, Theories of Personality, p. 562.

[88]Werner Erhard, "Werner Erhard - the Source of *e s t* ," p. 25.

Context for Education: the Teacher

To what in education do teachers address themselves after having participated in the *e s t* training? The question is asked for the purpose of delineating the concerns arising from the mode of being-in-the-world. To answer the question, analysis was done on the content of 175 teachers who gave 5-10 minute talks on what they are doing in their work in education after having taken the *e s t* training. Major themes were identified and are presented in the following headings.

Themes Reflected in Presentations of *e s t* Graduate Educators	Percentage Expressing the Theme
Being responsible	86
Being on purpose	77
Participating	77
Experiential learning	74
Self as legitimate subject matter	74
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The value of a number of the above listed themes is corroborated by other educators. Five of the themes, namely, Experiential learning, Self as legitimate subject matter, Here and now orientation, Non-judgemental acceptance and respect, and Sharing (the expression and negotiation of feelings) are consistent with what Walberg and Thomas identify as essential elements of responsive learning environments.[89] They are also similar to Rogers'[90] guidelines for facilitating the development of the whole person and Weinstein's environmental conditions necessary to support self-science education.[91]

Following are illustrations of each of these themes from among those presented by teachers who have taken the training.

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[89]H. Walberg and S. Thomas,"Characteristics of Open Education: Toward an Operational Definition, U.S.O.E. Title IV #OEC 1-7-062805-3936 (Newton, Mass.: TDR Associates, Inc.)

[90]Carl Rogers, Freedom to Learn (Ohio: Charles E. Merrill Publishing Co., 1969) pp. 157-66.

[91]Gerald Weinstein,"Self-Science Education: A Curriculum in Process," n.p., 1972.

Experiential learning

The teacher is holding a brick. He takes it and hands it to one of the students. He instructs the student to simply take the brick, hold it, observe it, experience it, "get" it and not do anything with it. "Don't try to figure it out or believe in it." The teacher goes on to say that during the time they are in the class together he will be presenting information to them. He would like them to do with the information what they did with the brick - simply "get" it and if it works, use it.

An instructor of dramatic arts works with his students to get in touch with the characters they portray. He begins by asking his students to sit quietly, close their eyes, and notice their breathing. After a few moments, he asks them to imagine being in their favorite place--their room or a camping spot or wherever that is for them. He assists them in remembering that place by asking questions such as how does it smell, what does it feel like, what does it look like, who and what is there. Afterwards, the students share their experiences.

Before creating a role, the teacher has the students close their eyes and imagine being in the environment of the character they're going to portray. He asks what

does it look like, feel like, smell like? Who is there? What can you see? What is the clothing like? The students then open their eyes and create their experience on stage.

Another teacher uses a technique to increase participation in writing compositions. She assigned a composition on a story the class had read about guilt. She had them close their eyes, and said: "Remember a time when you got caught doing something and felt guilty; remember exactly where you were (sitting down, standing up); remember exactly how it happened (the day, hour, month); describe exactly what happened, without judgements, just the facts; remember how your body felt (was there a tightening in the chest, shoulders, a feeling in your stomach?)." She then had the students open their eyes and start writing.

Another application provides for extending the experience into the area of subject matter. In this process, a tenth grade English teacher wanted his students to become involved in a book, to experience a character as real, to have an experience of creating something. Prior to doing the process, the teacher gave a thorough and non-mystical explanation of what was going to happen and answered all questions. Students who didn't want to parti-

cipate were allowed to go to the library without an extra assignment. Students who remained were introduced to the process by shutting their eyes, locating places in their bodies, and creating a beach scene. Following the process, they shared what had happened. The following day, students were again given the opportunity to leave. This day's process consisted of closing the eyes, locating points in the body, then creating a center containing a movie screen and a magic box covered with buttons. Students created a ranch scene on the screen, (this was relevant to the novel they were studying; Steinbeck's Of Mice and Men) then went into the screen and took part in it. While there, they talked to a designated character, Lennie, and another character that they made up, asking specified questions as well as their own. After thanking the characters, students opened their eyes and shared what happened for them.

A mathematics teacher does a process related to each plane geometry concept. In teaching about a point, for example, she has the students close their eyes, get comfortable and picture a blank screen. On the screen they are to picture a dot. "Make the dot get smaller and smaller until it is no longer there but only the idea of a dot is there. We'll call that idea of a dot, a point."

She continues the process moving the point around, describing it, having it draw a picture. When the process is over she allows the students to share what they experienced. She does a similar process with each concept.

In a process called "Be a Lemon" the teacher begins by handing out lemon slices. With their eyes open, the students experience the lemon slices; the color, smell, taste, sound, texture, rind, pulp, etc. Then they close their eyes. The teacher asks them to imagine the experience of the lemon growing from seed, to tree, to blossom, to fruit. Next, either by making themselves smaller than the lemon or by making the lemon larger than themselves and inserting a zipper in the side, the students get inside a lemon and experience it; juice between their toes, rind from the inside, etc. After the process the students share their experience. One student shared: "When we began I thought, 'This lemon is beautiful. If I can be a lemon, I can be anything."

A physics teacher uses a process to start his class. He established the ground rule that once the process has started no latecomers can enter the classroom. Students who don't want to participate in the process remain out of the room during that time.

He asks the students to close their eyes and says: "Inwardly examine your body and notice any tension, aches, holding, or posturing; notice what emotions you are experiencing now, and let go of them. Notice what fantasies you are having right now, and let go of them. Now, in front of your mind's eye, create a red ping-pong ball. Really get into the roundness and the redness of it. As you're looking at it, recall an experience of the past. Now create a green ping-pong ball and recall a time when you were creative and intuitive. Now create a blue ping-pong ball and recall an experience that was perfect the way it was."

For the next part of the process, the teacher asks the students to get the idea of being a god: "Imagine that you are able to do anything you like: that you are not limited by time or space. Now reach out and clutch a handful of negative particles; feel how difficult it is to squeeze them with all their explosive energy; see how they push and slip out between your fingers. Now reach out and grab a handful of positive particles and squeeze them in your grip. Notice the attractive force between your right and left hand. Separate your fists and see how much work it is to keep them apart. When I snap my fingers I want you to open your hands and watch some of

the particles go scattering into the universe and the rest rush towards each other." He then has the students open their eyes and share their experiences.

Self as legitimate subject matter

. The teacher had the students write a book report. The first part of the report was to be one or two sentences summarizing a book. The rest of the report was to be a description of their experience of reading the book - any feelings, thoughts or memories they had while reading the book or preparing the report.

In a report on Hard Times, which is a book about a man who had always been a bully, a student stated that she had noticed how she had used her karate to bully a friend and that she had lost that friendship. She realized that she had broken her agreement with her karate teacher. She wrote that she intended to apologize to her friend for her actions.

Here and Now Orientation (experiencing the present moment)

A high school teacher used the following technique in her remedial reading class. She observed that her students didn't want to be in the classroom. One day when she saw erasers and pencils flying through the air, and heard chairs being shuffled back and forth, she asked her students to write a composition, filling one entire page, on "Where I Would Rather Be Right Now."

She noticed that in completing the writing assignment, the students had communicated their desire to be elsewhere, which seemed to allow them to be where they were.

Non-judgemental Acceptance and Respect (relationships of openness and trust)

The teacher assists a child in handling an upset by simply being willing to be there with the child and allowing the child to experience what is happening. She communicates to the child that it's okay to cry, to be unhappy, to be angry or whatever else the child is feeling.

The teacher presents mathematics in a way that is intended to have the students not feel wrong when their answers are inaccurate. Mathematics is seen as a system of symbols. Which symbols are appropriate to which situations is a function of agreement. If a student's answer to a problem or method of doing a problem is different from the agreed-upon answer or method, then he is not wrong nor does he need to feel invalidated. Rather, the truth of the matter is just that his answer is different.

Needless to say, if the student wishes to be a mathematician or intends to function successfully in a reality based on agreement, it would serve him to operate consistently with those agreements.

Sharing (the expression and negotiation of feelings)

A teacher uses a morning class meeting to create a safe space for his class. Five ground rules apply: (1) Be there. (2) Raise your hand and be acknowledged before speaking. (3) Don't interrupt the person speaking. (4) Pay attention. "Stop, Drop (Leave behind anything that you may use to distract you.), Look, Listen." (5) Tell the truth, that is, the exact time and place of the event and what happened.

The purpose of the meeting is to allow the children to look at the barriers in their relationships with themselves, their family and friends and to share their experiences. It is also a time for the teacher to give directions for the day.

The following techniques are used in leading the meeting: (1) Use "what" instead of "why" in looking at something. (2) Questions are asked such as, "What do you do to make your mom and dad worry?" "What do your mom and dad do to make you worry?" (3) The children discuss their "Jabberwocks," the barrier that lies between where they are now and what they could become.

Or, "Create an image of yourself and ask it what is keeping you from being successful at school; ask yourself what are your considerations about reading and writing;

get all your considerations and put them in a box, set fire to them and watch them burn away."

The teacher has the students close their eyes, locate spaces throughout their bodies and relax. Then he gives a series of instructions which may include: "Regarding being a student, recall a time when you experienced success." "As a student, recall a time when you experienced satisfaction." "As a student, recall a time when you experienced failure." "As a student, recall a time when you experienced being put down." "As a student, recall a time when you experienced anger." "As a student, recall a time when you experienced boredom." "As a student, recall a time when you were happy." "Recall how you looked and felt at that time." "Begin to come back into the room and when you're ready, open your eyes."

Each of these activities is followed by an opportunity for the students to share their experience of the activity.

Or before an exam: "Slowly take a deep breath; exhale; experience the joy of exhaling. Think about going to the top of a hill overlooking a serene valley; be there. On the top of the hill, locate a large piece of brown paper and a red felt-tip pen. Think of something which gets in the way of your doing well on exams; write it

down on the paper (this instruction is repeated several times.) Think about and then fold the piece of paper and then find and tie the paper to a large, yellow balloon; send the balloon into the air and watch it disappear. Watch your considerations about doing well on exams disappear. Think about coming back into the room, and when you're ready, be here in the room ready to take the exams."

The teacher instructs the children to lie down on the floor, close their eyes and go through their bodies, getting in touch with tension, holding, posing, etc. She then has them create a beach and tells them to go there and play if they should wish to not participate in the process. After this, she has them create a little house with a stage, buttons and a chair for them to sit in. The teacher continues the process; "Now bring someone up to your stage who is a problem for you or who you want to say something to. With both of you up there go over exactly what happened when your problem occurred (where, when, exactly what happened). Then change something. If you said something, say something else; if the other child said or did something, change that too."

The teacher encourages the children to have fun and change the whole encounter around. She then tells

them to finish up in their center, create the room to come back into and open their eyes. The teacher asks the children to sit in a circle and share their experiences about what happened when they changed events around.

The remaining themes reflect the broader context that is *e s t* . They point to what I have already indicated as the missing quality in Weinstein's curriculum, i.e., they are "sourced" in an experience of Being. Weinstein mentions a "self-responding-to-self-system," a stable and permanent observer. He suggests the need to discriminate between the center of the field of consciousness which is the creator of the self and its contents. As I see it, this is the essential difference between Humanistic Education and *e s t* . In the first, as stated in Weinstein's curriculum (and reflected in the first five themes presented in this section) the "uniquely - experiencing self" is the <u>content</u> while in *e s t* (reflected more so in the remaining themes) the experience of self (Being) creates the <u>context</u>.

The time has come for education to address itself to the issue of context. As it does so from within the system of education what is produced is a focus on the

self as content. It is from outside the system that the experience of Being occurs and it is that experience on which the context is based. So while concerns of self-concept, relationship and control may result from the experience of Being, these concerns do not provide for that experience.

Summarizing the themes, not yet discussed individually, has the quality of poetry or mysticism.

I am/a responsible/and choosing agent/who is totally able/and with assistance/can create space/to participate in life/which is an acknowledgement/of my true purpose/namely, I am.

Following is an example which begins to translate these themes into an educational setting.

The teacher clears off the top of his desk and presents the following demonstration to each of his students. Picking up a pencil and putting it down on one side of the desk he says to the students, "This is you and where you are right now." Picking up a ruler and placing it on the other side of the desk he says, "And this is you, experiencing your total ability" (in this instance, total ability to read).

"Now in between you (the pencil) and your experience and expression of your total ability (the ruler) you have put some things in the way." The teacher picks up a handful of paper clips. Dropping them on the desk, one at a time he says, "These barriers or things you've put in the way might be the thoughts that you don't like to read, or someone might have said to you that you can't read and you believed him, or you might feel bored, or angry, or frustrated or whatever else you've put in the way."

He goes on to say that the purpose of the class is for the student to experience and express his total ability to read. In the process of accomplishing this purpose (in moving from the pencil to the ruler) the student will go through his barriers (paper clips). It is all right that they are there. They are merely things we have put there and it is all right to go through them and cause them to disappear.

The themes of responsibility and choice, etc., appear mostly as ways of operating rather than as specific methods or techniques. As context, they are part of the framework. They can be observed in instances of student-teacher interactions as in the following illustration.

An *e s t* graduate who is currently teaching seventh-grade said that having experienced herself as perfect, that is, that she is alright the way she is, she is able to let her students be alright the way they are. She can let them be or do whatever they are being or doing.

She related an incident with one of her students, Paul, whom she described as a hellion. This is her second semester with Paul and he has told her that he can't read and apparently hasn't read for 4 years. The teacher told him that she knew that he is perfectly able to read. The conversation continued:

Paul: But I can't read.

Teacher: I know that you do not experience your ability to read and I know that you are able to read.

Paul: But I can't read.

Teacher: I find that when I think that I can't do something there is usually a decision that I made some time ago regarding my ability to do that thing. Did you ever make a decision about your ability to read?

Paul: Yes, that was in the third grade.

Teacher: Good. Would you be willing to tell me what happened?

Paul: Sure. It was in the third grade. I was reading fine. My teacher said we had to write a book report. I didn't want to do it and was complaining about it. My friend sitting next to me said (tauntingly) that he didn't have to write the report. I asked him why and he said that he couldn't read therefore he didn't have to do the report. It was then that I decided I couldn't read.

Teacher: Thank you for telling me that story. Now, would you be willing to let go of that decision you made?

Paul: If I say yes, does that mean that I will have to do a lot of reading?

Teacher: No, it would mean that you have a choice to read or not. Would you be willing to read?

Paul: Yes. OK.

Paul proceeded to pick up a book and read it aloud. perfectly. He also demonstrated his comprehension of the material that he read. He continues to read and even told the teacher that he spent time on Saturday reading . because it was something he wanted to do.

It would be inappropriate to make an educational technique out of what this one teacher did. It probably

wouldn't increase reading scores much to have every teacher ask each student, "When did you choose not to read?" The mode of being is authentic and as such is appropriate and in agreement with actuality. Behavior emanating from this mode is suitable to a purpose and is a function of observation. The first educational rule or maxim for this mode of being is that there is no rule or maxim. Similarly, the first educational method or technique that will work is that there are no educational methods or techniques that work. As one teacher said, "It is who I am and the place from which I operate, not what I do, that produces results for me in my work in education."

The Ox and the Man Both Gone out of Sight

All confusion is set aside, and serenity alone prevails; even the idea of holiness does not obtain. He does not linger about where the Buddha is, and as to where there is no Buddha he speedily passes by. When there exists no form of dualism, even a thousand-eyed one fails to detect a loop-hole. A holiness before which birds offer flowers is but a farce.

All is empty--the ship, the rope, the man, and the ox:
Who can ever survey the vastness of heaven?
Over the furnace burning ablaze, not a flake of snow can fall:
When this state of things obtains, manifest is the spirit of the ancient master.

CHAPTER V.

IMPLICATIONS AND CONCLUSION

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Returning to the Origin, Back to the Source

From the very beginning, pure and immaculate, the man has never been affected by defilement. He watches the growth of things, while himself abiding in the immovable serenity of non-assertion. He does not identify himself with the maya-like transformations (that are going on about him), nor has he any use of himself (which is artificiality). The waters are blue, the mountains are green; sitting alone, he observes things undergoing changes.

To return to the Origin, to the Origin, to be
back at the Source--already a false step this!
Far better it is to stay home, blind and deaf,
and without much ado;
Sitting in the hut, he takes no cognizance of things
outside,
Behold the streams flowing--whither nobody knows;
and the flowers vividly red--for whom are they?

Introduction

"In searching," this dissertation begins to identify "traces" that an experience called *e s t* has the potential to transform the context in which education occurs. The *e s t* experience was identified in terms of an "experience of Being" which experience is the basis for a mode of being-in-the-world.

Two ways in which the *e s t* training has been related to education were presented. The first was an in-school *e s t* Children's Training. The principal, teachers, and parents of the children who participated in the training reported that the social and academic behavior of these children had "improved". These assertions are not substantiated by this study. The limitations of the study are identified and recommendations are made for additional research.

The second application of the *e s t* experience to education was a discussion of the translation of context for education which includes experiences of *e s t* graduate teachers.

This chapter will review the 4 preceeding chapters and discuss the implications of each.

Implications of Chapter I

Chapter I gives evidence of the fact that education doesn't work. It presents research supporting the results of the *e s t* training in producing a happier, psychologically sounder and more responsible person and a more independent and motivated learner.

In discussing existing research on *e s t* , this section raises the questions in the area of tests and measures. How does one measure existential change?

The method employed in existential psychology consists of describing experience in concrete terms and commonplace vocabulary. The validity of such phenomenological explications is open for question.

In their volume on the Theories of Personality, Hall and Lindzey present a discussion by Van Kaam on the various methods of validating the analysis of experience. The methods include: intrasubjective validation, which is when "the investigator performs a number of explications of the same behavior in a variety of situations and if there is consistency among the descriptions this confirms the validity of the explications," and intersubjective validation which "consists of having several trained phenomenologists independently describe the same phenom-

enon and then compare results.[92]

This type of subjective validation is in conflict with the scientific community concerned with hypothesis testing and carefully designed experimentation. The viewpoint from existential psychologists is that any data obtained through designed experimentation are often either artificial or trivial. Existentialists are not concerned with the prediction and control of behavior but rather with an understanding of the whole man: a man who is free, responsible and for whom truth is disclosed in experience.

> . . . experiences such as responsibility, dread, anxiety, despair, freedom, love, wonder or decision cannot be measured or experimented with . . . . They are simply there and can only be explicated in their giveness.[93]

> *"He now knows that vessels, however varied, are all of gold, and that the objective world is a reflection of the Self."*[94]

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[92]Calvin S. Hall and Gardner Lindzey, Theories of Personality, 1970, p. 569.

[93]Ibid., p. 569.

[94]"Seeing the Traces," Chapter I, p. 20.

Implications of Chapter II

In "Seeing it," the task of education is to provide instances and situations for the awakening and expansion of awareness: awareness of personal responsibility, baseless choice and authentic freedom.

In order to allow the reader to get a sense of what the implications are for teachers and students experiencing themselves as the author of what occurs in their lives, some illustrations follow.

One teacher said that she realized the importance of being aware of one's choice to be a teacher. She told herself that she had a choice whether or not to teach, and then she consciously chose to teach.

She also realized that each of her students was a part of her, and the things that they were going through were a reflection of what she had gone through and was going through in her own life. She began to confront her nonproductive students, sharing her own experience, and making clear to them they had individual choice and responsibility in the learning process.

A speech pathologist in working with one of his patients who stuttered, continued to communicate with the patient to allow him to experience that it is alright to

stutter.

The pathologist asked the patient to recall a time when he stuttered very badly, (he recalled a high school speech class where the teacher asked him to sit down half way through a speech because he couldn't perform properly). He was then asked to recall an earlier similar situation (he recalled a time when at 8 years old, he ran to tell his mother something exciting; she smacked him across the face with a dish towel having been told by a neighbor that she could scare him out of stuttering by startling him). He was then asked to remember a time when he didn't stutter. At 3 the patient was happily watching television with his brothers and sisters. The speech pathologist asked what he had been watching, and the patient recalled watching the cartoon Porky Pig. While recounting these events, the patient, who usually was disfluent in his conversational speech, didn't stutter at all. He was able to observe that he was the source of the stuttering and had a choice.

The implications of this chapter are "catches" of shared experiences presented consistent with the reasoning of Medard Boss.

> I can only hope that existential psychology will never develop into a theory in its modern meaning of the natural sciences. All that existential

psychology can contribute to psychology is to teach the scientists to remain with the experienced and experienceable facts and phenomena, to let these phenomena tell the scientists their meaning and their references, and so do the encountered objects justice--in short, becoming more objective again.[95]

"When the eye is properly directed, he will find that it is no other than himself."[96]

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[95]Medard Boss in Calvin Hall and Gardner Lindzey, Theories of Personality, p. 580.

[96]"Seeing the Ox," Chapter II, p. 22.

Implications of Chapter III

Chapter III was a case study of an *e s t* Children's Training done in a fifth grade class. Suggestions for further research were presented within the contents of that chapter.

Implications for additional study are addressed in the following questions.

If the *e s t* training really works, how do we make it available to people?

Is school an appropriate place for the *e s t* experience to occur?

Is it necessary to train all students or will the training of teachers suffice in creating a condition in which education occurs and occurs in a way that produces satisfaction?

What additional training, beyond the *e s t* Standard Training, would support teachers in creating a context for education?

Should testing be done to provide evidence of the success of the training program? If so, what type of testing should be done?

Beyond the context of the school, who else ought to be trained (e.g. parents, community leaders) in order for

the program to function successfully.

". . . *however enticed he will no more be kept back.*"[97]

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[97]"Coming Home on the Ox's Back," Chapter III, p.118.

Implications of Chapter IV

e s t was discussed relative to Open and Humanistic Education. It was in no way intended to minimize *e s t's* possible contribution to traditional education. In fact, the case study presented in Chapter III occurred in a school where the main focus is traditional. And, the only area in which the results of the study showed significance was in that of academic achievement. Also, many of the experiences contained in Chapter IV occurred with teachers in traditional educational settings. *e s t* is in no way presented as a threat to or substitute for traditional education.

The purpose of this section is to clarify the specific ways in which the *e s t* experience supports the process of education. *e s t* is compared with some of the ideas of Humanistic Education so as to note some of the similarities and differences between the two. Noting the similarities serves to expand the options available to educators functioning within the framework that is *e s t*. For example: techniques developed by Humanistic educators can be valuable tools in creating opportunities for the students to experience that they are responsible, i.e., cause in the matter of their lives. Pointing to the differences strengthens one's awareness of what essential

qualities are required to have the context that is *e s t* work for education.

The implications are that if an experience of Being is essential to the mode of being-in-the-world which mode produces satisfaction, then the experience of Being ought to be included in the training of teachers.

"When there exists no form of dualism, even a thousand-eyed one fails to detect a loop-hole."[98]

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[98]"The Ox and the Man Both Gone out of Sight," Chapter IV, p. 155.

Conclusion

This is it.
There are no hidden meanings.

All that mystical stuff
is just what's so

A master is someone who found out.[99]

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[99]Werner Erhard, 'If God Had Meant Man to Fly, He Would Have Given Him Wings,' n. p., 1973.

Entering the City with Bliss-bestowing Hands

His thatched cottage gate is closed, and even the wisest know him not. No glimpses of his inner life are to be caught; for he goes on his own way without following the steps of the ancient sages. Carrying a gourd he goes into the market, leaning against a staff he comes home. He is found in company with wine-bibbers and butchers, he and they are all converted into Buddhas.

Bare-chested and bare-footed, he comes out into the market-place;
Daubed with mud and ashes, how broadly he smiles!
There is no need for the miraculous power of the gods,
For he touches, and lo! the dead trees are in full bloom.

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APPENDIX A.

Abstract of the Behaviordyne Report on Psychological Changes Measured After Taking the Erhard Seminars Training

ABSTRACT OF
THE BEHAVIORDYNE REPORT ON PSYCHOLOGICAL CHANGES MEASURED AFTER TAKING THE ERHARD SEMINARS TRAINING

MAY 29, 1973

BEHAVIORDYNE

Purpose and General Findings

Purpose

The purpose of this study was twofold: (1) to determine if the est training seminars produce any measurable personality changes; and (2) if such changes do occur, do they remain over time.

The growing enrollment in est attests to its popularity and its increasing impact via reaching more and more people. Much of the growth of awareness groups generally has been through testimonials; est is no exception. The intent of this effort is to assign some objective measures to the changes described by former est participants. Until such measures are obtained it is difficult to make claims concerning real or long term effects of the system.

No study represents the ultimate truth. No claim is presented here that this is the definitive study on est. Rather, the study was designed within its limits to give some clarity to what occurs as a result of the est experience.

General Findings

1. The overriding findings of the study are that measurable changes in personality do occur as the result of the est training.
2. These changes continue to manifest themselves three months after the training has ended.
3. More changes were noted for the female participant, than the male in the study.
4. The psychological picture that emerges is that of a happier, psychologically sounder and more responsible person.

Procedures

1. All individuals enrolled in an est training session were asked to take the California Psychological Inventory (CPI) prior to the start of the training. At the completion of the training all participants were asked to take the CPI. Three months following completion of the training all individuals who had been tested previously were asked to take the CPI once again. The population includes both males and females. All participants are over 18 years of age.
2. The CPI was chosen because it is one of the most researched and respected psychological instruments for assessing effective behavior. The CPI is concerned with characteristics of personality which have a wide and pervasive applicability to behavior, and which are related more to the postive aspects of personality than to the pathological. The scales are primarily addressed to characteristics for social living and social interaction. Since our sample was drawn from that part of the population that is functioning in everyday life the CPI seemed ideally suited.
3. The Behaviordyne system was used on the analysis of the CPI. This system uses the 480 items on the CPI as an item pool for 141 scales that have been developed by researchers over the past 17 years. This approach was well suited to this study since we were seeking the anatomy of the psychological changes (if any) as well as a profile of the group.
4. The CPI tests were broken down by sex before scoring. Thus the data analyzed are by sex.
5. Each of the 141 scales were statistically compared on the following bases:
   (a) Pre test vs. post test
   (b) Pre test vs. 3 month follow-up.
6. The statistical technique used was the t test (students). This test measures the difference between the means (average score) of 2 groups. Within any given experience it is possible for individuals to vary tremendously while the average response remains essentially unchanged. If, however, the mean response alters drastically after having gone through an experience then a genuine effect may be assumed to have occurred.
7. In addition to the statistical comparisons of each scale, a comprehensive clinical picture of each group was generated. Reports were generated for the following groups:
   (a) Female: pre test, post test and 3 month follow up.
   (b) Male: pre test, post test and 3 month follow up.
8. The most serious methodological concern was the expected attrition of the sample over the 3½ months between pre testing and the 3 month follow up testing. The sample size was as follows:
   (a) Pre test – 227
   (b) Post test – 144
   (c) 3 Month follow up test – 93

However, a comparison was made, based on the first testing, between those who only participated in the first testing and those who later went through all 3 testings. The purpose was to get a quick check on whether we were dealing with two distinct populations insofar as personality make-up was concerned.

Out of 141 scales checked, the two groups scored differently on only 8 scales. The overall personality make-up of both groups is essentially the same.

Results

There is no magic point at which a statistic becomes statistically significant. The nature of the data, convention and judgment determine what is statistically significant. For the purpose of this study the 5% (.05) level has been considered statistically significant. That is, a difference between scale scores of the size noted or greater would occur due to chance only 5% of the time. All other times the difference can be assumed to be real (non chance). Some of the scale differences noted were significant at beyond the .001 level of significance.

The results listed below relate to those individuals who were available for testing three months after the completion of the est training.

1. The results of the study indicate that certain personality variables as measured by the CPI do change after going through the est training program.
2. Measurable personality changes exist 3 months after the completion of the training.
3. A greater number of variables change for women than for men. Specifically 26 scales changed for men and 76 scales changed for women.
4. In no case do any scale changes occur which are different for male and female on a given scale; (i.e., an increased score for one sex and a decreased score for the other sex on the same scale.)

Comparison of Computer Printout after 3 testings

One of the easiest ways of arriving at an understanding of the changes which occur as a result of participation in the est program is to be found in portions of the computer printout.

In the section of the report entitled *"The Statements That Can Be Made Most Clearly About This Person Are As Follows:"* the computer summarizes conclusions about the composite male and female test group personalities.

Listed below are the pre est, post est, and the 3 months after est computer statements for the females and males in the test group.

FEMALES

Pre-est:

She expresses some aesthetic interests.

She sometimes sulks about things.

ıe admits her faults willingly. She describes herself as an unenthusiastic person who avoids commitments, and is not overly devoted to duty.

She is something of a complainer. She thinks of herself as helpless, but is indirectly aggressive. She uses sexuality as a weapon.

Post est:

She doesn't harbor unconscious resentment.

She expresses some aesthetic interests.

3 Months after est:

She doesn't harbor unconscious resentment.

She is a spontaneous person with social presence and poise. She is vigorous and enthusiastic, and yet she is smooth and sophisticated. She is decisive, and she knows what she wants. She expresses herself well, and she is imaginative. She has savoir faire.

MALES

Pre est:

He admits his faults willingly. He describes himself as an unenthusiastic person who avoids commitments, and is not overly devoted to duty.

He doesn't harbor unconscious resentment.

He tends to commit antisocial acts at times.

He thinks independently, and he uses good judgment in his work.

Post est:

He admits his faults willingly. He describes himself as an unenthusiastic person who avoids commitments, and is not overly devoted to duty.

He doesn't harbor unconscious resentment.

He tends to commit antisocial acts at times.

He scores somewhat high on one measure of warmth. This doesn't mean anything unless it is confirmed by other measures.

3 Months after est:

He doesn't harbor unconscious resentment.

He tends to commit antisocial acts at times.

He scores somewhat high on one measure of warmth. This doesn't mean anything unless it is confirmed by other measures.

He is a spontaneous person with social presence and poise. He is vigorous and enthusiastic, and yet he is smooth and sophisticated. He is decisive, and he knows what he wants. He expresses himself well, and he is imaginative. He has savoir faire.

Conclusions and Implications

The meaning of personality data from a study such as this does not come from the statistical results but from skilled subjective evaluation.

The precise causes of the changes noted in the previous section remain open to speculation. However, the basic conclusion to be drawn from the data is that the group that completes the est training and stays in some conctact with est shows significant positive changes in certain intra-psychic aspects.

Specifically for the male group the scale changes noted in the previous section describe a person whose self image has improved. He is less anxious and dependent. He shows less guilt and fewer fears; with a lessening of psychophysiologic reactions. In short, he is more willing to assume responsibility for himself.

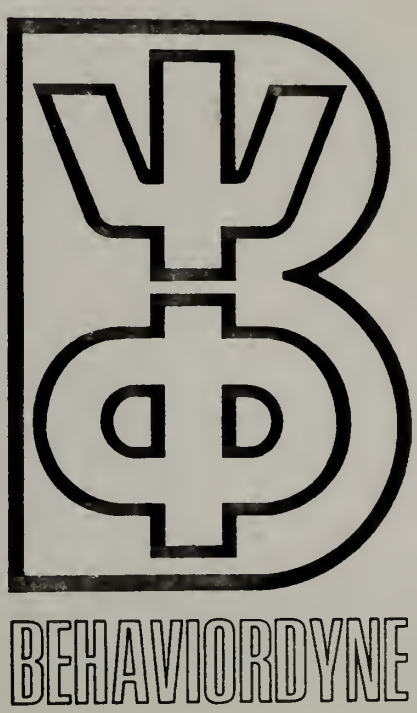
In the case of the female group one may say the same as for the males, plus some additional changes such as a greater sense of self, more ambition coupled with an increased demand upon self. The female group showed more scale changes than the male group.

One can only infer as to why this difference between the groups exists. It is our contention that the societal demands upon women and men are sufficiently different so as to cause this difference in change.

Another way of looking at the scale changes is in terms of everyday coping. As stated above, both the male and female groups appear to have significantly strengthened their coping capabilities. In looking at the changes it is important to realize that the groups start out as being mentally healthy. Thus changes are less likely to be dramatic (i.e., from non-functional to functional). Rather the changes relate more to a shifting of coping mechanism which leads to a more balanced intra-psychic structure. And, if one can equate less measured anxiety and bitterness with happiness, then the est graduate is a happier person.

Almost any dramatic experience can cause some immediate change in a group. What is crucial is whether the change is positive, and whether the change can be maintained. Clearly the changes measured are positive. Equally clearly they can be maintained at least for 3 months, and probably for a longer period. Where changes do occur they probably are started as the result of the original training and are benefited by supportive seminars.

It appears to us that the sociotechnological forces that help create the need for awareness experiences are increasing and the need for programs such as est will continue to exist and grow.



THE est Erhard Seminars Training APPENDIX TO THE BEHAVIORDYNE REPORT

I. COMPARISON OF RATES OF PARTICIPATION IN BEHAVIORDYNE TESTING AND PARTICIPATION IN est.

The Behaviordyne report called attention to the attrition in the number of persons participating in the later phases of the testing. This decrease in participation in testing should not be considered to be the same as attrition in participation in est.

As the table below shows, 9 months after the July 1972 training, 85% of those who graduated were participating in either seminars or events. Another 7% were geographically located in areas where seminars were not offered. 8% either desired to be only on the est mailing list or were inactive.

As the comparisons with the June and August trainings indicate, the rate of participation is similar for other trainings as well.

RATES OF PARTICIPATION IN est AS OF MARCH 31, 1973

CATEGORY	JUNE 1972 TRAINING	JULY 1972 TRAINING	AUGUST 1972 TRAINING
Total trainees	212 (100%)	232 (100%)	218 (100%)
Participating in seminars or events	182 (86%)	197 (85%)	204 (94%)
Geographically located where seminars not offered	16 (7%)	16 (7%)	7 (3%)
Desire to be only on mailing list or inactive	14 (7%)	19 (8%)	7 (3%)

II. CONTROL GROUP FOR TEST RESULTS.

While it was not part of the report, a matched control group of 200 was also tested to further validate the constancy of the instrument (CPI) and to make sure that what caused the changes in scores of the test sample was the est training and not some unknown intervention. The control was matched by age, sex, and vocational and economic considerations. Over the course of the three testings, the control group showed no significant changes.

APPENDIX B.

Summative Evaluation Report on Castro Valley Unified School District Title III Project "Parents as Partners"

Castro Valley Unified School District
Title III Parents as Partners
Summative Evaluation Report

by

Ralph Hoepfner

Educational Evaluation Associates

June 6, 1975

The final report on the summative evaluation is based upon the evaluation design created for the evaluation of the Parents as Partners Project and upon the tests selected and data collected to implement that design. In order to determine the effects of the educational program in a most meaningful manner, a pretest-posttest, experimental-control group design was selected. The essentials of this evaluation design are as follows:

1. In order to make comparisons of program effects, students in Project classrooms and students not in Project classrooms were assessed on their attainment of Project goals and objectives. The control classrooms, in effect, provide a baseline for comparisons: To the extent that the children in both groups are essentially equivalent initially, differences in attainment of Project objectives must be attributed to the Project's effectiveness.

   For this Project, the students attending Sydney, Chabot, and Clifton schools are considered "experimental" students because they received the Title III program. Students at Redwood school did not receive the program, and are considered "control" students, providing the comparative baseline data.

   One additional variation in the type of Project experience serves to complicate this otherwise straight-forward evaluation design. At the Sydney school (experimental), children in the second and third grades also received the additional educational experience provided by the *e s t* Program. Since this additional educational experience may cause additional or other effects, those students must be further differentiated for comparing purposes. The secondary evaluation design therefore, considers three groups of second and third grade students: " *e s t* " students at Sydney school, "comparison" students at Clifton school, and "control" students at Redwood school.

For each of the Project objectives in this evaluation, two analyses were performed; the first for the original two-group comparision (at grades K, 1, 2, and 3) and the second of the three-group comparison (at grades 2/3 only).

2. All the students in all the schools were pretested with each evaluation instrument in October and were posttested with the same instruments in May. Subtracting the pretest score from the posttest score provides an index of "gain" in the attainment of goals and makes each student's "gain" relatively independent of original status (since that is subtracted). The use of "gain" scores therefore not only focuses more specifically at program effects, but also makes any pre-existing differences between and among the groups less threatening to the confidence one can have in the evaluation conclusions. In this report, all data are reported as "gain" scores therefore not only focuses more specifically at program effects, but also makes any pre-existing differences between and among the groups less threatening to the confidence one can have in the evaluation conclusions. In this report, all data are reported as "gain" scores (original score information is available in the appendix of the final Project report, in the State Title III reporting forms).

Statistical Analyses

Two different types of statistical analyses were performed for the summative evaluation of the Project. In order to make comparisons between the "experimental" and "control" groups, t-tests between independent means were computed upon the gain scores for each measure separately, and for each grade level. The t-test is a standard and traditional statistical test for the determination of the significance of differences between two groups, and can be found in most statistical texbooks. In order to make comparisions among the "*e s t*", "comparison", and "control" groups, a three-way comparison, a one-factor analysis of variance between independent groups was computed upon the gain scores for each measure separately. The analyses of variance, commonly called F-tests, are also common and traditional statistical tests described in most standard statistical handbooks.

For both types of statistical tests, the .05 level of significance was adopted prior to computations for purposes of interpretation. This means that when the t value or F value exceeds that expected by chance, 5 out of 100 times the findings are interpreted as not being due to chance, as reflecting real differences attributable to the program variations.

Evaluation Findings

The remainder of this evaluation report will treat each of the Project objectives separately, providing a brief description of the objective, how attainment of it was measured, and tabulated results of both types (two-group and three-group) of analyses. Each of the sections will have an interpretaion and finally, a summary of the findings will be provided.

Objective 1: Increased Understanding of Self and Others

Student attainment of the first Project was assessed by the Inter-Person Perception Test, a paper-and-pencil test in which the student selects a photograph of a face expressing the same thoughts, feelings, or intentions as that expressed on a given facial photograph. The test was designed to assess "social intelligence" and appeared to be the instrument closest to the Project objective. Items from the

original scale were selected for the Project evaluation and the test was individually administered to each student, with the test adminstrator recording the student's response to each item. Findings from the scores of the IPPT are tabulated in Table 1-A and 1-B, below.

Table 1-A

t-test between Independent Means of Objective 1

Grade	Experimental			Control			t
	Mean	S.D.	N	Mean	S.D.	N	
K	0.45	2.67	71	0.04	2.09	24	+0.68
1	0.25	2.51	74	1.07	2.29	28	-1.49
2	0.16	2.47	59	0.50	1.74	24	-0.59
3	0.08	1.96	50	-0.71	2.67	14	+1.23

Table 1-B

Analysis of Variance among Three Groups for Objective 1

School	N	Mean	Source	SS	df	MS	F
Sydney	49	0.306	Total	578.801	126		
Clifton	39	0.153	Between	1.423	2	0.711	0.152
Redwood	38	0.052	Within	577.378	124	4.656	

The statistical tests reported in Table 1-A and 1-B all indicate no significant differences between or among any of the groups of students in terms of gain scores on the IPPT. There is not even an insignificant tendency to indicate that the results favor any experimental program in any consistent manner. Although the mean scores reported in Table 1-B are in the order expected of successful programs, the differences are so small that any conclusions drawn from them would be little more than guesswork.

Objective 2: Increased Independent Learning Skills

The assessment of student attainment of the second Project objective was made by teacher rating. Teachers made ratings of each student on five items developed to reflect the student's ability to independently learn (it should be noted that, in all cases, teachers made posttest ratings without access to their pretest ratings, thus eliminating potential sources of error or bias). As with all scores from the rating scales, the higher the score, the less the attainment. In other words, rating-scale scores are reversed in direction. Findings from the rating scales for Task Orientation are tabulated in Tables 2-A and 2-B.

Table 2-A

t-tests between Independent Means for Objective 2

Grade	Experimental			Control			t
	Mean	S.D.	N	Mean	S.D.	N	
K	-4.80	5.29	71	-5.33	6.74	24	+0.39
1	-3.93	5.07	74	-1.28	4.60	28	-2.41*
2	-3.96	4.36	59	-0.66	1.49	24	-3.60**
3	-4.15	5.30	51	-1.42	1.34	14	-1.89

Table 2-B

Analysis of Variance among Three Groups for Objective 2

School	N	Mean	Source	SS	df	MS	F
Sydney	50	-6.160	Total	2,613.433	127		
Clifton	39	-1.743	Between	793.278	2	396.639	26.094**
Redwood	38	-0.947	Within	1.900.049	125	15.200	

Note - *significant at .05 level: ** significant at .01 level

Independent Learning Skills increased significantly more for the experimental groups than for the control groups in both grades 1 and 2, but not in Kindergarten or grade 3. It is likely that in the kindergarten, little independent learning skill can be reliably observed, so that findings at that level have a somewhat different meaning. At the third grade, the improvement for the experimental group exceeds that of the control group, but the t-value just misses being significant. The analysis of variance reported in Table 2-B indicates a highly significant difference among the three groups, with the *e s t* group showing significantly greater improvement in their independent learning skills and the comparison group exceeding the control group in improvement.

Objective 3: Effective Social Interaction Skills

The third Project objective was evaluated through use of two different measuring instruments, the California Test of Personality; Section 2C, Primary, and a rating scale for social interaction skills. Findings from each instrument will be reported separately.

The items of the CTP were selected as being the most nearly congruent to the Project objective from scales of published instruments. The items assess the child's typical methods for getting along with others, but all items are stated in a negative direction, making the scale suspect. Because of the suspicion that response bias might play a large part in the students' responses, and because the match between the scale and the Project's objectives was not strong, the additional instrument was included in the evaluation. The CTP, however, has ten items that are individually read to the student. The test administrator, in addition to reading the item, also records the students responses. Findings from the scores on the CTP are tabulated in Tables 3-A and 3-B below.

Table 3-A

t-tests between Independent Means for Objective 3 (CTP)

Grade	Experimental			Control			t
	Mean	S.D.	N	Mean	S.D.	N	
K	0.23	2.30	71	1.04	2.23	24	-1.48
1	0.13	1.82	74	0.10	1.70	28	0.07
2	0.20	1.64	59	0.20	1.71	24	-0.01
3	0.48	1.26	50	-0.50	1.34	14	2.52*

Table 3-B

Analysis of Variance among Three Groups for Objective 3 (CTP)

School	N	Mean	Source	SS	df	MS	F
Sydney	49	0.142	Total	260.298	126		
Clifton	39	0.769	Between	22.133	2	11.066	5.748**
Redwood	38	0.052	Within	238.795	124	1.925	

Interpreting the findings from the CTP for the evaluation of Project objective 3, only at the third grade (Table 3-A) does the experimental group significantly exceed the control group in improvement. A possible interpretation for this finding is that the potential response bias in this test is best understood by older students who are aware of the socially desirable responses. The analysis of variance indicates that the comparison (Project, but not *e s t*) school improved significantly more that the other two groups on the CTP measure of social interaction skills.

The second measure of improvement of the third Project objective was a rating scale of social interaction skills that is similar to the rating scale described for objective 2, except that it was concerned with the teachers' observations of student interactions on a social level. The findings from the scores on the rating scale are tabulated in Tables 3-C and 3-D below.

Table 3-C

t-tests between Independent Means for Objective 3 (Rating)

Grade	Experimental			Control			t
	Mean	S.D.	N	Mean	S.D.	N	
K	-6.87	4.80	71	-6.54	4.62	24	-0.29
1	-4.94	3.77	74	-3.39	3.57	28	-1.87
2	-3.88	4.28	59	-4.70	2.36	24	+0.88
3	-2.74	4.99	51	-0.71	2.58	14	-1.46

Table 3-D

Analysis of Variance Among Three Groups for Objective 3 (Rating)

School	N	Mean	Source	SS	df	MS	F
Sydney	50	-6.120	Total	2,469.714	127		
Clifton	39	-0.358	Between	702.303	2	351.151	24.835**
Redwood	38	-3.236	Within	1,767.411	125	14.139	

The comparisons based upon the Effective Social Interactio Skills rating scale indicate no significant improvement of the experimental group over that of the control group in the desired direction. The analysis of variance indicates that the *e s t* group has improved significantly more than the other groups (and is clearly responsible for most of the positive showing in Table 3-C).

Objective 4: High Motivation for learning

This objective of the Project was assessed by another rating scale in which the teachers rated students on their active involvement in learning versus their passive reception of learning. The ratings were to be based upon observations of behaviors in the classroom, and like the other ratings, are on a reversed scale. Findings from the scores on the Active Learning scale are tabulated in Tables 4-A and 4-B below.

Table 4-A

t-tests between Independent Means for Objective 4

Grade	Experimental			Control			t
	Mean	S.D.	N	Mean	S.D.	N	
K	-6.19	6.27	71	-3.20	4.72	24	-2.13*
1	-5.51	5.80	74	-3.82	4.21	28	-1.40
2	-4.05	5.25	59	-2.91	3.03	24	-0.99
3	-3.27	6.41	51	-0.21	2.22	14	-1.74

Table 4-B

Analysis of Variance Among Three Groups for Objective 4

School	N	Mean	Source	SS	df	MS	F
Sydney	50	-7.500	Total	3,895.417	127		
Clifton	39	+0.256	Between	1,444.719	2	722.359	36.845**
Redwood	38	-1.921	Within	2,450.689	125	19.605	

Although all the comparisons between experimental and control groups for the four grade levels favor improvement in the experimental students, only the difference at the kindergarten level is statistically significant. The analysis of variance indicates a highly significant increase in improvement among the *e s t* students in comparison to either of the other groups.

Objective 5: Effective Decision Making Ability

To assess improvement in performance on the fifth objective a special test was constructed to assess the student's awareness of consequences of decisions and actions he/she might take. The six-item test was open-ended and was read to each student individually. Test administrators recorded as many as three responses indicating that the student foresaw specific or general, direct or indirect consequences in each situation. It was hypothesized that the ability to see consequences to one's actions was a critical dimension of effective decision making ability. Findings from the scores on the What Would Happen test are tabulated in Tables 5-A and 5-B below.

Table 5-A

t-tests between Independent Means for Objective 5

Grade	Experimental			Control			t
	Mean	S.D.	N	Mean	S.D.	N	
K	3.32	4.52	71	-0.37	4.83	24	3.40**
1	2.33	3.83	74	0.42	4.00	28	2.21*
2	1.40	3.14	59	1.17	3.25	23	0.29
3	1.88	2.63	50	0.57	4.20	14	1.42

Table 5-B

Analysis of Variance among Three Groups for Objective 5

School	N	Mean	Source	SS	df	MS	F
Sydney	49	2.408	Total	1,232.368	125		
Clifton	39	1.153	Between	55.565	2	27.782	2.903
Redwood	37	0.945	Within	1,176.803	123	9.567	

For the fifth Project objective, all comparisons favored the experimental group over the control group, but only two of them were significantly large. The significant growth took place at the early grade levels; kindergarten and first grade. The analysis of variance indicated no significant differences among the improvements of any of the groups, even though, once again, the differences favored the *est* group over the comparison group over the control group.

Academic Achievement

Academic achievement levels of the students in the Project were to be kept track of through use of the State Testing Program results in an attempt to ascertain whether or not Project activities in any way influenced the academic standings of the students. The State Testing Program was never designed for such comparisons, as witnessed by the fact that while first grade students take the Entry Level Test, second and third grade students take a State matrix-sampled test. Scores for the first test are reported in terms of number of items correct, while scores for the second are reported as percentage of items correct. It can clearly be seen that two important requirements for evaluation instruments have not been met: the scales may not be measuring the same achievements, and the score metrics are different and non-comparable. The data for the three Project schools are presented in any event, although no implications can be drawn from them in Table 6.

Table 6

Academic Achievement Scores for the Three Project Schools

School/Grade	1973			1974			1975		
	N	Mean	%	N	Mean	%	N	Mean	%
Chabot									
72 First Graders				44	----	87.2			
73 First Graders	24	30.82	82.0	33	----	84.3			
74 First Graders				31	28.77	----			

	N	Mean	%	N	Mean	%	N	Mean	%
Clifton									
72 First Graders				29	----	91.9			
73 First Graders				17	----	76.4			
74 First Graders				17	30.82	----			
Sydney									
72 First Graders				31	----	72.8			
73 First Graders				38	----	84.5			
74 First Graders				30	28.10	----			

Summary

Because this evaluation looked at comparisons of two different types, addressing two separate (but related) evaluation questions, the summary is presented for each of the two types of comparisons. To remind the reader, the two types of comparisons are: (1) comparing experimental students to control students, and (2) comparing *est* students to comparison students to control students.

Comparisons amont Experimental and Control Students

Of the 24 t-tests made in comparison between the two groups, four were significant at the .05 level and two were significant at the .01 level. Most important, all comparisons favored the improvement of the experimental (Project) students; none favored the control students. No one grade level appears to have accounted for the findings, the significant findings being spread out over all four grade levels considered.

Findings from Inter-Person Perception Test and the effective social interaction rating scales yielded no significant differences. This finding may be caused by the insensitivity of the measuring instrument or by inability of the program to make a statistically significant improvement in the students. Of course, no statistical analysis can determine which reason underlies the lack of findings, but program improvement is called for in any event.

The scattering of positive and significant findings

for all the other instruments and objectives indicates that the Project is well on its way to achieving its goals: Its direction is right, its focus must be strengthened to improve its success rate. Such a finding should not be interpreted as a negative evaluation of the Project; for a first year effort, no educational innovation can be judged solely upon its statistically significant outcomes. Knowledge that the Project is largely achieving its goals in many instances, and evidence that the program is being implemented in an appropriate manner (see implementation evaluation of the Project, May, 1975), support the value of the Project for the children of the school district.

Comparisons among *e s t* Comparison, and Control Students

Among the six analyses of variance completed to test for differences in improvement among the three groups of second-and-third-grade children, four significantly favored Project groups (three favored *e s t* group and one favored the comparison group), and the remaining two still favored the *e s t* group, but not significantly. In no case did the control (no Project) group emerge with a significant comparison. The results of these comparisons clearly indicate that the *e s t* training component was highly successful, in conjunction with the Project program, in effecting improvement in the students' attainment of Project objectives.

APPENDIX C.

Instrumentation
Case Study: A Title I Elementary School

CHILDREN'S RATING SCALE

Mark an "X" in the column on the right that shows how often you do or do not do the things listed below. We will all do the examples together and answer any questions about what to do. Then we will do each question, one at a time, and there will be no questions.

In the last year:	MORE	LESS	THE SAME
Example: I cry.	____	____	_____
Example: I smile.	____	____	_____
In the last year:			
1. I get ready for school on time.	____	____	_____
2. I laugh.	____	____	_____
3. I get upset easily.	____	____	_____
4. I spend time with the family.	____	____	_____
5. I talk about school.	____	____	_____
6. I blame others.	____	____	_____
7. I frown.	____	____	_____
8. I get into fights.	____	____	_____
9. I spend time by myself.	____	____	_____
10. I argue with people.	____	____	_____
11. I lose things.	____	____	_____
12. I complain of illness.	____	____	_____
13. I follow directions.	____	____	_____

Children's Rating Scale

		MORE	LESS	THE SAME
14.	I bring new friends home.	____	____	_____
15.	I read.	____	____	_____
16.	I am absent from school.	____	____	_____
17.	I talk about what I read.	____	____	_____
18.	I talk in front of the class.	____	____	_____
19.	I contribute in class discussions.	____	____	_____
20.	I lose things.	____	____	_____
21.	I let other children talk without interrupting them.	____	____	_____
22.	I complete my assignments.	____	____	_____
23.	I know what words mean.	____	____	_____

Can you really become what you want to be when you grow up?

yes ____:____:____:____:____:____:____no

Do you often get punished when you don't deserve it?

yes ____:____:____:____:____:____:____no

Can you do anything about what is going to happen to you tomorrow?

yes ____:____:____:____:____:____:____no

When bad things happen to you, is it usually someone else's fault?

yes ____:____:____:____:____:____:____no

When you get into an argument, is it sometimes your fault?

yes ____:____:____:____:____:____:____no

TEACHER RATING SCALE

Teacher's name _____

Today's date _____

This child's name is _____

Mark an "X" in the column on the right that shows how often this child does or does not do the things listed below at school.

	NEVER	Almost never	OFTEN	Almost always	ALWAYS
1. This child is absent from school					
2. This child laughs.					
3. This child gets upset easily.					
4. This child talks about what he reads.					
5. This child talks about what happens at home.					
6. This child blames others.					
7. This child frowns.					
8. This child gets into fights at school.					

Teacher Rating Scale

	NEVER	Almost never	OFTEN	Almost Always	ALWAYS
9. This child contributes to class discussions.	___	___	___	___	___
10. This child argues with people.	___	___	___	___	___
11. This child loses things.	___	___	___	___	___
12. This child complains of illness.	___	___	___	___	___
13. This child follows directions.	___	___	___	___	___
14. This child lets other children talk without interrupting them.	___	___	___	___	___

PARENT RATING SCALE

My name is _____

Today's date _____

This child's name is _____

Mark an "X" in the column on the right that shows how often this child does or does not do at home the things listed below.

	NEVER	Almost never	OFTEN	Almost always	ALWAYS
EXAMPLE: This child smiles.					
1. This child gets ready for school on time.					
2. This child laughs					
3. This child gets upset easily.					
4. This child spends time with the family.					
5. This child talks about school.					
6. This child blames others.					
7. This child frowns.					
8. This child gets into fights at home.					
9. This child spends time by himself.					
10. This child argues with people.					

Parent Rating Scale

	NEVER	Almost Never	OFTEN	Almost always	ALWAYS
11. This child loses things.	____	____	____	____	____
12. This child complains of illness.	____	____	____	____	____
13. This child follows directions.	____	____	____	____	____
14. This child brings new friends home.	____	____	____	____	____
15. This child reads.	____	____	____	____	____

SEMANTIC DIFFERENTIAL INSTRUMENT

INSTRUCTIONS TO THE TEACHER

1. Please read through these instructions completely, first, before directing the children.

2. There are three parts to the questionaire.

3. For part one (pages 1-4) the teacher should make the following points:

    a. This is not a test. There are no "right" answers. This is to find out what these things mean to you just because that's what they mean and no other reason.

    b. (Pass out the booklets.) Put name and date on front page.

    c. On each page of this booklet you will find a different thing to be looked at from your point of view. Underneath that thing is a set of time scales.

    We will do one page at a time.

    First we will do examples on the board.

    d. Here is how you are to use these time scales.

    (On the board, write out the example below and use it to demonstrate how to use the scales.)

    happy ____:____:____:____:____:____:____ sad

    If the word at the top of the page is "my classmates" then look at your classmates. If you feel they are very close to either end of this scale, then place your "X" as follows:

    happy _X_:____:____:____:____:____:___ sad

    or

    happy ____:____:____:____:____:____:_X_ sad

(SD) Instructions to the teacher

If you feel that they are very close to one or the other end (but not extremely) then place your "X" as follows:

happy ____:__X__:____:____:____:____:____ sad

or

happy ____:____:____:____:____:__X__:____ sad

If you feel only slightly related (but not neutral) then place your "X" as follows:

happy ____:____:__X__:____:____:____:___ sad

or

happy ____:____:____:____:__X__:____:___ sad

If you are neutral, make your check mark in the center.

happy ____:____:____:__X__:____:____:___ sad

e. The test is to be done quickly and lightly. Give the first answer that comes to mind. Let your feelings guide you; it doesn't matter what you think.

f. Do pages 1 through 4, completing each one before going on to the next.

4. For part 2 (page 5) the teacher should review the directions.

a. (It would be good to erase the example "happy/sad" on the board and replace it with "yes/no")

b. If your answer to this question is very strongly YES of NO, mark the "X" in the space closest to YES or NO.

c. If your answer is sometimes YES and sometimes NO, but more often YES, mark your answer on the scale to show it closer to YES.

e. (Read each question on page 5, one at a time, out loud and have the children mark their responses, one at a time.)

(SD) Instructions to the teacher

5. For Part three (pages 6 & 7) the teacher reads the instructions on the top of the page.

6. Collect the booklets and deliver them to

ME

moving	____:____:____:____:____:____:____	still
sour	____:____:____:____:____:____:____	sweet
strong	____:____:____:____:____:____:____	weak
dull	____:____:____:____:____:____:____	sharp
ugly	____:____:____:____:____:____:____	pretty
little	____:____:____:____:____:____:____	big
brave	____:____:____:____:____:____:____	not brave
friendly	____:____:____:____:____:____:____	unfriendly
short	____:____:____:____:____:____:____	long
loud	____:____:____:____:____:____:____	quiet
wrong	____:____:____:____:____:____:____	right
heavy	____:____:____:____:____:____:____	light
slow	____:____:____:____:____:____:____	fast
good	____:____:____:____:____:____:____	bad
hard	____:____:____:____:____:____:____	soft

MY CLASSMATES

fast	____:____:____:____:____:____:____	slow
good	____:____:____:____:____:____:____	bad
little	____:____:____:____:____:____:____	big
brave	____:____:____:____:____:____:____	not brave
right	____:____:____:____:____:____:____	wrong
weak	____:____:____:____:____:____:____	strong
quiet	____:____:____:____:____:____:____	loud
unfriendly	____:____:____:____:____:____:____	friendly
light	____:____:____:____:____:____:____	heavy
still	____:____:____:____:____:____:____	moving
pretty	____:____:____:____:____:____:____	ugly
long	____:____:____:____:____:____:____	short
sharp	____:____:____:____:____:____:____	dull
sour	____:____:____:____:____:____:____	sweet
hard	____:____:____:____:____:____:____	soft

MY SCHOOL

still	____:____:____:____:____:____:____	moving
right	____:____:____:____:____:____:____	wrong
long	____:____:____:____:____:____:____	short
brave	____:____:____:____:____:____:____	not brave
ugly	____:____:____:____:____:____:____	pretty
soft	____:____:____:____:____:____:____	hard
dull	____:____:____:____:____:____:____	sharp
good	____:____:____:____:____:____:____	bad
little	____:____:____:____:____:____:____	big
quiet	____:____:____:____:____:____:____	loud
unfriendly	____:____:____:____:____:____:____	friendly
light	____:____:____:____:____:____:____	heavy
slow	____:____:____:____:____:____:____	fast
sweet	____:____:____:____:____:____:____	sour
strong	____:____:____:____:____:____:____	weak